2: Ramsay G-3 (no date) 1890 AJ4 W. Tibetans AJ4

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WESTERN TIBET

A PRACTICAL DICTIONARY OF THE LANGUAGE AND CUSTOMS OF THE DISTRICTS INCLUDED IN THE LADÁK WAZARAT.

BY
CAPTAIN H. RAMSAY,
Political Agent and British Joint-Commissioner in Ladák

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PREFACE

No Dictionary has yet been published dealing with the language and customs of the several districts of Western Tibet, viz., Ladák, Nubra, Roopshoo, and Tángtsey, which are collectively spoken of by Europeans as "Ladák."

When first appointed here, I much felt the want of such a book, and, therefore, for my own use, commenced to compile notes and a vocabulary, which have, during the several years which have since passed, expanded to such dimensions that I last year asked the Government of India to print them. Recently the Government of India has kindly consented to do so.

The notes and vocabulary, which have been revised and much enlarged, are now published under the title of "Western Tibet." The title "Ladák" would for some reasons have been preferable had it not already been appropriated by General Cunningham for an excellent book published by him in 1854.

The present work was not originally intended for the Press, and it has no pretension to scholarly merit: indeed, in cases where the local idea is opposed to the correct classical view, the latter has been ignored, my object being to record only local ideas, customs, pronunciation, etc.

To my successors in office, and to any Europeans who may have occasion to visit this part of the world, I hope that "Western Tibet" may be useful, as supplying a practical guide to the language and customs of the country.

For the general public it is not intended.

H. RAMSAY, Captain,
British Joint-Commissioner, Ladák.

LEH:
20th June 1890.

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KEY TO PRONUNCIATION OF LETTERS

a	as	a	in	"woman"
á	"	a	"	"far"
ä	"	a	"	"care"
ai	"	ai	"	"aisle"
e	"	e	"	"men"
ee	"	ee	"	"see"
ey	"	ey	"	"they"
i	"	i	"	"in"
ioo	"	ieu	"	"lieu"
o	"	o	"	the French "mon"
ó	"	o	"	"old"
oo	"	oo	"	"cool"
ow	"	ow	"	"how"
u	"	u	"	"put"
c	"	c	"	"cart"
ch	"	ch	"	"child"
g	"	g	"	"gate"
gh	.	.	.	as an aspirated "g"
GH	as	gh	in	the Urdu word "ghareeb"
j	"	j	"	"jar"
kh	.	.	.	as an aspirated "k"
KH	as	kh	in	the Urdu word "khabar"
ks	"	x	"	"mix"
ng	"	ng	"	"hang"
NG	"	ng	"	the French word "sang"
ph	.	.	"	as an aspirated "p"
sh	.	.	.	as an aspirated "s"
SH	as	sh	in	"sharp"
th	.	.	.	as an aspirated "t"
yoo	as	yu	in	"yule"
zh	"	s	"	"leisure"

Note.--To facilitate the work of printing, accents have been left out in places where their omission will not cause the reader to mispronounce, e.g., in the case of the last letter in the word "speyra."

Whenever the final letter of a word is "a", pronounce it as "á."

and whenever the final letter is "o," pronounce it as "ô."

Owing to the deficiency of accentuated letters in the font of italic type at my disposal, I was obliged to resort to the awkward expedient of using Roman type in places where there should have been an accentuated italic "gh," "kh," etc.

The soft "th" and the peculiar Tibetan sibilants I have not attempted to transcribe. The student may become familiar with their sounds, but he is not likely to be able to reproduce them himself.

The spelling adopted is phonetic throughout. Many words will be found spelled either with or without an "r," e.g., "Thoogoo" or "Throogoo" (a child). In regard to these I would explain that the words are correctly spelt with the "r," but, to the European ear, Ladákis seem to omit the "r" sound.

[The author's original transcription of Tibetan words has been slightly changed. Where Ramsay uses italics we use roman type. Where Ramsay uses roman gh, kh, ng, sh we have substituted GH, KH, NG, SH.--Analyst]

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[2] ACRE--Land is not measured by the acre in Ladák. A "holding," which may consist of a few or of many acres is termed a "zhing" a word which really means "arable land." The "zhing" is said to contain a certain number of "khal." The "khal" is the weight which a sheep can carry, which is from 24 to 30 pounds. For purposes of land measurement the "khal" is always understood to mean about 24 pounds, and

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a "khal" of land is that amount, for the sowing of which 24 pounds of grain is required. Pandit Radha Kishen, Rai Bahadur, who was Wazir of Ladák for some years, and who surveyed the whole country, with a view to introducing a new system of taxing land, informed me in 1886, that the "khal" of Ladak was almost identical with the "kanal" of the Punjab. Now a "kanal" is equal to 20 "marlahs," each "marlah" measuring 16 1/2 x 16 1/2 feet, this makes the "khal" equal to about one-eighth of an acre.

General Cunningham in his "Ladák" writes that a "khal" is about 32 pounds in weight, and that when used as a measure for land, it means about one-third of an acre; according to this, a "khal" of 24 pounds would be equal to one-fourth of an acre.

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ADOPT TO--poodot cho ches or poodot len ches (a son, etc.). In Ladák, adoption of children is not rare. If a married couple have no children or child, or after the death of such child or children, they may adopt some one belonging to their own family and caste. Usually, if both husband and wife are alive, the husband adopts a child from among his own relatives, while the wife adopts one from among her own relatives. If the husband adopts a son, the wife adopts a daughter, and vice versa. There are no rules, I believe, as to limit of age, but it is the custom to adopt children of

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from 10 to 20 years [3] of age. The adopted children, not being blood relations, are at once married; if they have children, no further adoption is permissible; but if they are childless, their adoptive parents can adopt another couple of children. If the husband of a childless wife is dead, the wife can adopt a male and a female child, and in the same way if the wife is dead, the husband can adopt children.

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Under no circumstances can a Ladák set aside his own children, or adopt children unless the house is childless. If an

adopted child behaves badly, the adoption can be set aside and another child be adopted, unless the child which misbehaved has a child, in which case the young child is retained and the misbehaving parent, or parents, is, or are, turned out of the family. If after having adopted children, a man's wife bears him a child, the adopted son and the real son are considered brothers, the adopted son being considered the elder brother. If the real son objects to this, the family property is equally divided between the adopted and the real son. 597 593 597 428

[4] ALTAR--hláto or láto the round heaps of stones erected on the crest of a pass or the top of a mountain whereon horns are placed and first fruit offerings offered up to the Hla or gods. 778 782

[5] ANGEL-- A Christian Missionary speaks of angels as konjok i phóngia or God's ambassadors. A Tibetan not acquainted with the tenets of the Christian faith would not understand what was meant by the expression. Buddhists believe in gods and goddesses and demons, but they have nothing which corresponds exactly with our idea of "angel." konjok is the great ideal divine principle having neither form or feature. The good spirits or angels or minor deities are called Hla (male), and Hlámo (fem.)--but see under heading "Spirit." 776 779

[6] APRICOT-- chooli (fresh); pháting (the dried apricots which come from Baltistan and are far superior to the Kabul dried apricots known in India as khoománi). The best apricots come from Shigar just below Skardu. Large quantities of dried apricots are exported from Baltistan to Ladák, Chángtháng and Lhássa. Ladák is too cold for apricot trees to fruit well, but there are a few good trees in Nubra and at Saspul. Apricots are not dried in Ladák. The common small apricots of Ladák have frequently a bitter taste, but the poor people value them, as an oil is extracted from the kernels, which serves either as an oil for burning, or for cooking purposes. The cost of apricot oil is almost as much as that of kerosine oil. It is called "riseegoo i marnak." 245 439 251 372 245

692
887 ARBITRATOR--GHatpo. This word means "old man" and is probably used in the sense of "arbitrator" as an old man is usually selected for the post of arbitrator.

601 [8] AUNT--áney (paternal) máchung (maternal).

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787 AUSPICIOUS--táSHis or tráSHis also zhakskar (auspicious day for commencing journey, etc., it corresponds to the Hindustani "mahoorat"). To fix or select an auspicious day is zhakskar lta ches. In this respect the Tibetan and Hindu procedure is identical.

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601 BACHELOR--phórang--the word also means "widower."

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792 [9] BANKER--There are no bankers in Ladák, where grain occupies the position held by money in more civilized countries. The monasteries carry on trade in grain, they lend it out to villagers on the Indian sowai principle, that is to say for each 100 lent, 125 has to be repaid at the time of the next harvest.

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797 BAPTIZE TO--thrus táng ches. When a name is given to a Tibetan child the lama sprinkles the child with water and performs certain other rites, see also under heading "unction."

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281 BARGE--nái (a boat or barge) dzaks (a raft consisting of inflated sheep skins covered with a kind of wattle work).

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262 BARLEY--sóa or swa (ordinary) and nas (beardless barley or grim). Grim is the grain which is most largely grown in Ladák, it requires but little manure, and it ripens at greater altitudes than any other grain. From it is obtained the kind of flour known as "satoo," which constitutes the food of the ordinary Ladák peasant.

285 BASKET--tseypo (the grass mat basket of Ladák made in the shape of an inverted pyramid) also tenjon or trongmo (the Kashmiri kilta) huioog GHam (plain wicker work baskets) kundum (the low round wicker work baskets used for carrying fruit, flowers, etc.).

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177 [10]
BED--charpa or mánjee. Prior to the advent of the Dogras, beds were quite unknown in Ladák, hence the Indian word.

were quite unknown in Ladák, hence the Indian word. 600

BELL--teeloo or treelo (small or hand bell) and SHnga (large). The SHnga is not unlike a small Church bell, it does not swing but is sounded by means of a string, tied to the tongue, which is thus made to strike the bell. tripSHil (the bells usually seen on the breast band of the ponies of Lámas and Lhása men). 534

BETROTH TO--treechhang (or teechhang) stàr ches, among Ladákis, betrothals, which are the occasion for a little drinking of tea and chhang,[1] are arranged by parents in consultation with relatives. Having fixed upon a match, which from a wordly point of view, seems desirable, they then refer to the lámas, to see if the destinies of the proposed couple suit. If they are found to be unsuited the betrothal is given up. A youth is betrothed when he is about 20 years of age, and a girl perhaps two years earlier. After the betrothal or "teechhang stàr ches, the wedding or "pakston" may take place within a month, or it may be put off for a year or more. If a male child possessing property, is left alone in the world, he is betrothed at once to some fully grown woman, who acts, as [11] his nurse during his childhood, and as his wife during his later years. This is not found an inconvenient practice as a Tibetan may have two "little" wives, in addition to his original "pakston" wife. The dowry (rinto) is fixed at the time of betrothal, but it is not given till the marriage takes place, and sometimes even after that. This dowry is paid by the bridegroom to the father or other nearest male relative of the bride. 584 [787] [793] 585 768 584 [595] 585

BIBLE--zhalchat hngáma is the word used by Missionaries, meaning "mouth promise former." If an ordinary villager used the expression, he would mean that he had obtained a promise actually from the mouth of some superior. See also under "Gospel". 600

BLESS TO--chagyang táng ches. This term is applicable to the "laying on of hands" or blessing, bestowed by a high lama, or incarnation, placing his hand on the bowed and bared heads of the laymen kneeling before him. The general word for "to bless" is "skiopches" God bless you; konjok kiol la skiopSHes dzat SHik. Chinlap táng ches is "to give sacred pills". 793 788

[1] [i.e, barley beer-- Analyst]

[12]

414 BOLT--sHing kutik (lit. wood lock) Iron bolts are unknown to Ladákis.

291 BOOT--kapSHa the ordinary general term for a boot or shoe. The
195 respectful term is zhapSHa. There are separate names for different kinds of boots thus: "boot" means an English pattern boot "paboo" is the loose felt ankle boot of Ladák. "peypak" is the long felt jack boot of Yarkhand; "kapSHa" is the ordinary shoe of Hindustan; "móza" is the long leather jack boot of Yarkhand; "soklam" is the cloth jack boot of Lhása and China, it is worn by lamas. "cháruk" these much prized boots come from Yarkhand, they are made of sheepskin or lambskin, the wool being left on, and worn inside. They are sometimes short, and sometimes come up to the knee.

554 [13] BOW TO--go kuk ches (to bow the head) joo cho ches (the
576 ordinary bow of salutation) sa kaney joo cho ches (the respectful bow of an inferior to a superior made by lowering one hand to the ground and then bringing it up to the forehead, which is lowered).
chhakphul táng ches (to join the palms of the hands before the breast as in an attitude of prayer, and to bow with the utmost humility, as in the presence of a king or deity).

262 BREAD--tagee is the ordinary term for the chupati of the country, or any other kind of baked or roasted bread, chhooSHul is the term applied to the uncooked dough Ladakis eat, when on a journey, or whenever they can not cook their food. It is made by mixing water into "satoo" which is the flour of beardless barley.

264 BREAKFAST--chheenan, (the small early breakfast, taken at dawn); tsáma or tsálma (the ordinary breakfast, taken about 8 or 10 o'clock).

291 BREECHES--patloon (of European pattern) Ladákis of both sexes invariably wear these under garments made of coarse patoo. The men's breeches are called "SHághos" meaning "flesh cover" or "kánghnam" meaning "leg patoo" they are cut the length of the wearer's leg and are loose from the

waist to the calf and then tight to the ankle. The women's garments are of two patterns, the one called "potdur" or "botdur" and the other "sulma." The former are wide and short coming only down to the calf, where they are tucked inside a piece of felt worn like a gaiter. The latter are like the garments seen in India, loose from waist to knee, and then very tight and very long, lying in folds from the calf down to the ankle. Among the Buddhists of Ladák, a woman wears these garments of white patoo till she gives birth to a child, after which, she wears them of black patoo. Among the ArGHóns[1] of Ladak, a woman wears white patoo trousers only till she is married, after which she wears black. 291 851 563 585

[14]BRICK--páoo, this is the general term; it would be understood to mean the common sun-dried brick, which is made, not of clay, but of earth without the admixture of straw or any other binding substance. "Kaktsey páoo" is red or burnt brick, made of clay. These are seldom used, for owing to scarcity of wood they are expensive, and the rainfall in Ladák is so slight, that sun-dried bricks do very well. Once in 8 or 10 years heavy rain falls, and when this happens, nearly every house in the town of Leh becomes unfit for habitation, as the sun-dried bricks can't stand wet. 333 [132]

BRICK-LAYER--rtsikspon. As a matter of fact, in Ladák, the carpenters are the brick-layers. 463

BRIDE--pakma or pakmo. A woman in Ladák may become a bride at any age after 10. The usual age, both among Buddhists and Arghons[1] is from 14 to 18 years. Beauty in a bride is not much sought after among the Buddhists as they think beautiful brides are apt to become troublesome wives. The best bride is she who has the most property and is the best able to look after it. See also "Wife". 581 582 563

BRIDEGROOM--These are of two classes. Pakpho is the term for "bridegroom" as understood by Europeans. His age is usually from 14 to 20 years. Although the younger brothers of a bridegroom are entitled to share their eldest brother's wife, so long as they live under the same roof, they never figure as bridegrooms, and they take no part in the marriage ceremony. 582 595 585

*[Half-caste Mohammedans--Analyst]

583 Makpa is the term for the bridegroom selected by a woman. In this case the man belongs to the woman, not the woman to the man. If a man has a daughter and no son, and if he is also in a position to provide for her for her life, he arranges for a "makpa" for her; and in this way, he is able to select a man to marry his daughter and to come and live with him, thereby killing two birds with one stone, for not only does he thus avoid having to part with his daughter, who is practically his servant, but he gets an able-bodied man to come and join her, also as his servant. The brothers of a "makpa" can not share the makpa's wife. There is no loss of dignity involved in accepting the position of a makpa bridegroom. Under certain circumstances a woman may have a second husband, but see under "Husband".

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601 BROTHER--ácho (eldest) parma (middle) and no (young). Spoonla is the general term for full-blood brothers. The words "ácho" and "no" are used just as the Hindustanis use the word "bhai." If the speaker is the elder, he says "no" but if the person spoken to is the elder, the word "ácho" is used.

779 [15]BUDDHA--sangeys or SHakskia thuba. Each "kapla" or period (at the end of each of which the world, for its wickedness, is destroyed by fire) has its own Buddha. The name of the Buddha of the coming period is maitreya.

BUDDHIST--bót or sangeyspa or bótPa. The word "nángpa" or "insider" is used by bots when speaking of themselves as distinguished from Christians and Mahomedans, etc., who are termed "pheepa" or "outsider."

764 BURIAL--The Buddhists of Ladák burn their dead. The Mahomedans use the Arabic word "dafan" but see "Funeral."

262 BUTTER--mar khagla or khagla mar (butter, or fresh butter) mar is a general term for butter, oil, and ghee. Europeans and their servants generally use the word "mar" to mean "fresh butter" but they are understood to mean the butter-like ghee, which is imported from Baltistan.

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[16]CALENDAR--Lótho (almanac). The Tibetan calendar is a very troublesome and inconvenient one, so much so that if occasion arises to ascertain the date of any old document, it is generally necessary to refer to an individual called an "onpo" or rtseespa" or "skartseespa". This man is by profession an astrologer and understands the calendar. Sixty years make a cycle or "rabjung" and a period of 12 years makes a "lóskor". The names of the 12 separate years in the "lóskor" are as follows:—

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1st---byee	lo or Mouse	year.
2nd--hlang	lo or Ox	year.
3rd--stak	lo or Tiger	year.
4th--yós	lo or Hare	year.
5th--druk	lo or Dragon	year.
6th--brul	lo or Snake	year.
7th--sta	lo or Horse	year.
8th--lug	lo or Sheep	year.
9th--sprey	lo or Monkey	year.
10th--biá	lo or Bird	year.
11th--khee	lo or Dog	year.
12th--phok	lo or Pig	year.

Cunnigham gives the following description of the "rabjung".

"The cycle of 60 years is a much more elaborate reckoning. The first cycle is counted from A.D. 1026. The Hindus have a distinct name for each year of the cycle, but the Tibetans have adopted the Chinese nomenclature which is formed by coupling the names of the 12 animals of the cycle, with the names of the 5 elements, considered as both male and female alternately. The first element, male and female, is coupled with the first two animals, next with the eleventh and twelfth, and so on; by which the change of names is preserved throughout the whole series. The names in English are"--

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1 Wood Mouse.	13 Fire Mouse
2 Wood Ox.	14 Fire Ox.
3 Fire Tiger.	15 Earth Tiger.
4 Fire Hare.	16 Earth Hare.
5 Earth Dragon.	17 Iron Dragon.
6 Earth Serpent.	18 Iron Serpent.
7 Iron Horse.	19 Water Horse.
8 Iron Sheep.	20 Water Sheep.
9 Water Ape.	21 Wood Ape.
10 Water Bird.	22 Wood Bird.
11 Wood Dog.	23 Fire Dog.
12 Wood Hog.	24 Fire Hog.

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25 Earth Mouse.	37 Iron Mouse.	49 Water Mouse.
26 Earth Ox.	38 Iron Ox.	50 Water Ox.
27 Iron Tiger.	39 Water Tiger.	51 Wood Tiger.
28 Iron Hare.	40 Water Hare.	52 Wood Hare.
29 Water Dragon.	41 Wood Dragon.	53 Fire Dragon.
30 Water Serpent.	42 Wood Serpent.	54 Fire Serpent.
31 Wood Horse.	43 Fire Horse.	55 Earth Horse.
32 Wood Sheep.	44 Fire Sheep.	56 Earth Sheep.
33 Fire Ape.	45 Earth Ape.	57 Iron Ape.
34 Fire Bird.	46 Earth Bird.	58 Iron Bird.
35 Earth Dog.	47 Iron Dog.	59 Water Dog.
36 Earth Hog.	48 Iron Hog.	60 Water Hog.

According to Cunningham the different "Rabjungs" or cycles began in the following years:--

1st in 1026 A.D.	8th in 1446 A.D.
2nd in 1086 A.D.	9th in 1506 A.D.
3rd in 1146 A.D.	10th in 1566 A.D.
4th in 1206 A.D.	11th in 1626 A.D.
5th in 1266 A.D.	12th in 1686 A.D.
6th in 1326 A.D.	13th in 1746 A.D.
7th in 1386 A.D.	14th in 1806 A.D.

According to that calculation, the 15th Rabjung began in 1866 and the present year 1889 would be the 23rd year of the cycle. But according to Ladak astrologers today, 29th June 1889, is the 1st day of the 6th Month of the 26th year.

The months are twelve in number, but in Ladak they have no names, being spoken of only as the "first" month, "second" month or as the case may be. They usually consist of 30 days, but they sometimes contain 29 days, sometimes 31 days.

[791] The months are not lunar months, and I cannot get any one to explain the system according to which they are arranged. All the "onpo" or "astrologer" can say is that they are made according to the Tibetan book of calculations. In order to keep their calendar straight, it is frequently necessary to insert an extra day into a month or to omit a day. In the first case, some particular date, ascertained by rule, is repeated, thus for two days in succession it will be the 5th or 10th day etc., of the month. In the latter case a date is merely omitted.

[796] [17]The Tibetan New Year's day comes about 10th February, but the New Year's day festival, called "Losir" is observed on the 10th day of the month.

day of the 10th month. The days of the week are seven in number and are named as follows:-- 805

za	Idáwa	or	Monday, or Planet Moon.
za	migmar	"	Tuesday, or Planet Mercury.
za	hlakspa	"	Wednesday, or Planet Venus.
za	phoorboo	"	Thursday, or Planet Mars.
za	pásang	"	Friday, or Planet Jupiter.
za	spenba	"	Saturday, or Planet Saturn.
za	ngeema	"	Sunday, or Planet Sun.

The Tibetans have no "hour" or smaller divisions of time.

CAP--teebi or the respectful word oozha. The black bag-like patoc cap which hangs down on one side is called "bot teep" and the close fitting cap, lined with lambskin, covering the ears is called gónda a gun cap is called topee or tubak i topee. for women's caps see "Head dress." 291 195

[18]

CARPET--stan general term for anything spread on the floor, as carpet or bedding. Satan the coarse Tibetan made woollen carpet zilcha (the Persian or Turkistan woollen carpet ras i stan cotton carpet balistan woolen carpet, chhálee floor cloth made of goats hair. Khuloo ditto of yaks hair. 352 513 286

CARRIAGE--giokSHang (Cart or palki) SHingsta khorto is the Lhása word for a horse cart or carriage Àraba is the Turki word. There are no such conveyances in Ladák, where only ponies and coolies can be used. 492

khoorta (for Khooroo i sta) is the word for a baggage poney, and stáool that for a riding pony. For coolies there are different names. The professional load carriers of Kashmir and Baltistan are called "Khooroopa" or "burden men" but as the people of Ladak will never carry a load for hire, except under compulsion, a Ladák cooly is called "beygárpa" or "forced labourer" when employed to carry goods from place to place. An ordinary daily labourer who works voluntarily is called a "hlápa" or "wages man." 482 466 463

CASHIER--peyti-pa the only cashier in Ladák is the Wazir's Treasurer, who is termed the "peyti-pa." 645

CASTE--riks or roospa.

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565 There are 5 great classes or castes, each of which is termed a "riks" the sub divisions of these 5 great classes are called roospa."

If a person of a higher "riks" marries a person of a lower "riks", the former is put out of caste and joins the caste into which he or she has married.

The following table shows the different classes and their principal sub-divisions.

The first class or "rigál riks" consists only of royal personages.

[295] The second class or "trangzey riks" consists of priests of the different sects. Among Lámás no castes are recognized, all lámás in virtue of their priestly calling, rank next to the royal caste.

[647] The third class or "rjey riks" consists of the upper class officials.

The fourth class or "hmang riks" consists of the Zamindars in general.

[463] The fifth class or "tólbey riks" consists of artizans, musicians, dancers, and jugglers.

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CLASS I. Rgiál riks.	CLASS II. Trángzey riks.	CLASS III. Rjey riks.
SUB-DIVISION.	SUB-DIVISIONS.	SUB-DIVISIONS.
	Red Cap Sects ...	
	(1) Rnikmápa ...	1 Cho ...
	(2) Urgianpa ...	2 Kaión ...
	(3) Saskiápa ...	3 Lonpo ...
None	(4) Kárgiootpa.	4 Hlap dak or
	(5) Skarmápa ...	Hlardak ...
	(6) Drigongpa ...	...
	(7) Staglungpa.	...
	(8) Hlondrukpa	...
None	(Yellow Cap Sect	...
	(9) Geylukspa or	
None	GHaldanpa...	...
	...	...
	...	...
	...	...

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CLASS IV. Hmang riks.	CLASS V. Tólbey riks.
SUB-DIVISIONS	SUB-DIVISIONS
1 Nángso (kings treasurer).	1 Zóspon (officer of artizans).
2 Chakdzot (steward)	2 Zópa (artizan).
3 Ngierpa (storekeeper).	3 Sarzópa (goldsmith).
4 ChhakSHi (king's domestics).	4 Mulzópa (silver smith).
5 GHópa (doorkeeper).	5 Zángzópa (copper smith).
6 ToGHóchey (lambardar.)	6 Lchakzópa or gára (black smith).
7 Trongspon (assistant lambardar.)	7 SHingkhan (carpenter).
8 Chhoompa (the waterer of the king's fields).	8 Rtsikspon (builder).
9 Rardzi (goatherd).	9 Koszópa or kos tsem khan (tailor).
10 Bardzi (cowherd).	10 Mon (musician.)
11 Thralpa (cooly).	11 Hlamkhan (shoemaker).
12 Khirdzi (dogkeeper).	12 Beyda musician.
...	Malákhan juggler.

[19] Tibet AJ1

CENOTAPH--chhorten or chhotrten. The word "chhorten" means "a receptacle of offerings" Mr. Jasche describes them as being "a sacred pyramidal building, of a form varying in different countries...they were originally sepulchres, containing the relics of departed saints, and therefore called "dung rten" afterwards they were erected as cenotaphs, i.e., in honour of saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine." In Ladák, a wealthy Buddhist builds a "chhorten" for himself, leaving in the upper part of it a niche wherein, after his death and cremation, his ashes and powdered bones are placed. The niche is then built up. WT 778 764

[20] CHABA--chhaba. This is a corruption of "chhápa" meaning "tea man". The Leh officials speak of the Lhása commercial agent as the "chaba". His proper title is the zhung tsong or "zhung tsongpa" which means the merchant of the "deyva zhung" of Lhása. He comesconce every year, and stays at Leh for about 8 months. He is sent by the Lhása Government, and is supplied with free carriage the whole way from Lhása to Leh, to the extent of 260 yaks or ponies for loading, and 15 riding ponies. During his stay at Leh, he is provided by the Kashmir Durbar with the following quantities of supplies, viz., flour 64 seers, butter 10 seers, sheep 1, grass 5 maunds, fuel 5 maunds. Two servants are also placed at his disposal. The principal articles brought by the "chaba" are tea (chiefly green brick tea), musk pods, incense sticks, Chinese turquoises, and certain medicines such as jádwár ("aconitus ferox") and momeera ("coptis teeta"). He takes back to Lhasa, saffron, Báltistán dried apricots and sugar. This "chaba" commercial agent is, in a way, connected with what is known as the "Lapchak mission" which is sent from Leh to Lhása every third year. For further information see "Lapchak". The Chhaba Mission being a profitable one; the right to conduct it is sold yearly by the Lhása Government, to a Lhása merchant. WT 441 439 T 441 439 492 WT 648 T 648 T 439 WT 439 J [441]

[21] CHIEF--gópa or góba the headman of village, etc., chenmo (principal). WT 622

CHIRAGH--skiontsey small--made of clay, stone or metal, for household use chut-khung the large brass or copper vessels in which oil is kept burning in temples. WT 415 789

797 CHURCH--chhoskhang. The Ladáki Buddhists do not as a rule assemble for public worship, though at the time of their New Year's day and on a few other occasions, large numbers of them go to the monasteries, to worship. The room into which they go is called the "chhoskhang" or "sacred books room." In the house of nearly every rich Buddhist there is a room called the "hlakchung" in which idols are kept and where a lama is in constant attendance, to pray, and keep the lights burning. Nearly every poor man too has an idol room in his house called "chhodkhang".

764 [22]COFFIN--Buddhists burn their dead so do not require coffins, but a kind of box or coffin called rórGHam or rumGHam is used for the conveyance of a corpse to the burning ground. This box, which is square, and without any lid, belongs to the monastery conducting the funeral. It is used repeatedly for the same purpose.

534 [23]CONCH--tung. The Tibetans, like the Hindus, use the conch as a musical instrument in connection with worship. They attach a mouth-piece to one end and a sort of trumpet-shaped pipe to the other, to increase the sound. This instrument is called a kártung.

428 [25]COTTAGE--khángpa (or khámpa) is the general term for a house or cottage. The small house occupied by parents after having given up their ordinary house, to their eldest son, on the occasion of his marriage, is called "khángoo," while the bigger house or cottage, made over to the son, is called "khángchhen."

601 COUSIN--azhang (throogoo or) thoogoo (father"s brother's child). áney thoogoo (father's sister's child); ámey mingbey thoo goo (mother's brother's child). ámey máchung thoogoo (mother's sister's child).

231 COW--bálang general, zhodma when in milk, barkam not in milk, dzómo the hybrid cow, a cross between the tame yak bull and an ordinary cow. The cows of Ladák give very little milk sometimes not even a seer a day. The milk of the dzomo is not of so delicate a flavour as that of the cow, but it produces excellent butter.

[26]COWDUNG--lcha. It is usually collected and dried, and then used as fuel when it is called "lchey sokskir". 237 372

CUP--korey. Every Ladáki has his own cup or "korey." It is made of wood [27] and shaped like a large flat salt cellar. It is always carried about on the person. Ladákis do not approve of drinking out of the cup of any one not a relative of their own. 415 609

DAGGER--peechak ordinary, dorjey phurba the magic dagger, used by Lamas in their rites. 778 792 411

DANCE--rtseys. The Ladákis have many kinds of dances, but to the European, they all appear very much alike; they are as uninteresting as the nautches of India. All Ladákis, except the ex-raja, join in dances, which are usually the occasion of much merriment and drinking of chhang.[1] The sword and dagger dances are those best worth seeing. 535 517

DANCER--trakSHózma or takSHózma, a professional female dancer. The professional dancers of Ladák are of a very superior caste, to the dancing women of India. In Ladák no shame attaches to the profession of a dancer. Zámindárs and well-to-do people have their daughters taught to dance in their childhood. The takSHózma usually belongs to the "hmang riks" caste; she may occasionally belong to the "tólbey riks," but not to the 3 lowest sub-divisions of that caste. The male professional dancers are called ngiópa or ngiáópa. An amateur dancer is called rtseykhan. 535 463 565 [564]

[29]

DEMON--rdud or hlandey or hlandrey. According to Jäschke rdud is the personified Evil Principle, the adversary of Buddha and the tempter of mankind, but unlike Satan of the Bible, not a fallen angel, and unlike Ahriman of the Persians, not an antagonist of Buddha, of equal power and influence. The rdud is merely an evil genius of the highest rank, by whose defeat Buddha will in the end be more glorified. The rdud is also identified with the God of love. In later times he has been split into four, and subsequently into numerous devils and she devils (rdudmo), hlandey or hlandrey signifies imp, demon or evil spirit, but see "Devil." 779 776

1 [i.e. barley beer -- Analyst]

[30]

779 DEVIL--rdud or rdut the evil principle, hlandey or hlandrey demon or imp, drey an evil spirit, dreypho male evil spirit dreymo female evil spirit, rdud i hugus the abode of a devil, ghegs and hnot chet evil spirits tsan a class of evil spirits--a tsan is supposed to live in the nullah behind the Másho village.

428 [32]DISINHERIT TO--Ladákis can not disinherit their eldest son, However bad he may be, he must inherit the whole of his parents' property.
thopthang kok ches is to deprive a person of his inheritance.

586 DIVORCE TO--There are two kinds of divorce in Ladak, also a kind of separation by mutual consent, which amounts to a divorce, inasmuch as the parties concerned may re-marry.

586 595 768 When the eldest brother of a Buddhist family dies, his wife is at liberty to divorce herself from his dead body, by tying one end of a thread round the dead man's finger, and the other end round her own finger, and then breaking the thread. This ceremony is known as "skatpa chát ches." By divorcing herself from her dead husband, she frees herself of the younger brothers of her late husband. Under Ladák law, the eldest brother marries a woman, and the younger brothers share the wife. If a woman has living children she never [478] divorces herself from her dead husband, for her eldest son, or if she has no son her eldest daughter [33] inherits the family property and the dead man's brothers remain in a subordinate position in the house. If she has no children, she often looks out for a more comfortable home.

The brothers of the dead man have no voice in the matter of this kind of divorce.

[587] If the woman divorces herself, then the eldest surviving brother is at liberty to marry a wife of his own selection, but he must share her with his younger brothers.

586 779 If a Buddhist couple can't agree, they refer their case to an arbitrator or "GHatpo, "who, if he thinks matters can not be amicably arranged, decides that they must "break the stick, " and thereby divorce each other. This ceremony is called "SHing chak ches" each party retains his or her own property. No stigma attaches to either party provided "incompatibility of temper" is the cause of divorce. If

586 428 there are any small children, under 7 or 8 years, they remain with the mother till they are 7 or 8 years old, and

then they go to their father, and eventually inherit his property. Except in the case of a "makpa" husband (see makpa) a Ladáki woman cannot divorce her husband against his will, but a man may divorce his wife for adultery. In such cases, circumstantial evidence against a woman is not enough, and a man who would take proceedings against his wife unless she had been taken "in flagrante delicto," would be looked down upon and termed a "meestam sonum batkhan" i.e., one who listens to scandalous rumours.

WT 586 428 WT 586 684

Divorces of this kind are rare, for Ladákis are peculiarly free from sentimental ideas of dishonour and wickedness in connection with this offence, which they regard as amounting to an infringement of private rights in property rather than as anything more serious. Consequently, if the offending wife is willing to return to her husband, the latter usually consents to hush the matter up, in consideration of a sum of money probably 4 or 5 rupees or other valuables being given to him, as compensation, by his wife's lover. If the woman refuses to return to her husband, the latter can divorce her and retain possession of her property. If a man wishes to divorce his wife for any offence other than adultery, and his younger brothers do not agree to this, then the eldest brother, if he persists in divorcing his wife, must give her enough land to support her and his younger brothers. The wife and the younger brothers then leave the family roof and set up house together of their own account.

WT [595]

Ladákis never apply to the Kashmir law courts for a divorce, such matters they arrange among themselves. They are however subject to the Kashmir laws, and a vindictive husband or wife may bring his or her case before the Kashmir courts. These do not pronounce decrees of "divorce" but they may imprison or fine persons found guilty of infidelity.

WT 692 684

DOGRA--singpa. Owing no doubt to the fact that most Dogra names end with the syllable "sing." The Dogras are looked up to as soldiers but if a Civil official is described as a Dogra, it is almost tantamount to an insinuation that he is an ignorant, pig-headed fellow. A man who is not a Dogra is not spoken of as a Dogra, but if a Dogra is described as a Dogra, the intention is to indicate that he is not clever.

WT 563 704 D 704 WT 186 554

583 DOWER--rinto or zho or in the case of Mahomedans "mehr." The sum of money paid by the bridegroom to the father or other nearest male relative of the bride. The goods given to a woman on her marriage, including what we should call her "trousseau," and "dot" is called "raktak".

534 DRUM--denjang the big drum--body of wood and played upon like our big drums; dolti a brass drum like a kettle drum; daman a kettle drum; daps a drum played with the hands like a tambourine; daroo a very peculiar little drum used by lámas when dancing. It is shaped like an hour-glass and held in the centre, short strings with small pieces of wood attached to their ends are fastened on at either end; and when the hand is shaken these pieces of wood come in contact with the parchment heads of the drum, and thus sound it. There being several strings at each end, the sound produced is rather that of a rattle than of a drum. Denjang (or dolti, etc.,) rdung ches to play the drum.

[792]

273 DRUNKARD--rárospa or ráros or rároskhan. The Ladákis can not be called drunkards. They all drink chhang[4] very freely, and frequently get very cheery in consequence, but even in their cups they are usually good tempered and harmless. They seldom get dead drunk. The expression zeekopkop chha ches signifies to be fuddled, or partially intoxicated.

439 [35]DYE--tshos the durable dyes of the country, rang the bright,
386 but not fast, dyes imported from India.

136 EAGLE--lák. The Chinese or Lhasa pug dogs are called "lák khee"
825 because it is believed that if a human being lays hands upon a young eagle, when freshly hatched, the bird is transformed into a dog of the Chinese pug breed.

291 EAR FLAP--hnaslan or noslan. The woollen lappets worn by Ladáki women over their ears. In shape and size they resemble the blinkers worn by a carriage horse. They are edged with fur and are plaited into the hair.

731 EARTHQUAKE--samgul. Ladákis think that the earth is supported,
823 in the midst of an ocean, on the back of a large fish, and that whenever this fish rolls about, earthquakes are felt. In

LADAK THEY ARE ALMOST UNKNOWN.

4 [I.E., BARLEY BEER -- ANALYST]

Ladák they are almost unknown. 080

ECLIPSE--ngeendzin of sun, láandzin of moon. The Ladákis think that a demon eats the sun and moon, and that the poison from his teeth turns the sun or moon black, and thus causes the eclipse. 821

[37]ENTAIL--The law of entail among the Buddhists of Ladák is a peculiar one. When the eldest son of a Buddhist family marries, the property of the parents is divided; a small portion, sufficient for the support of the mother, the several fathers, (i.e., the mother's wedded husband and his younger brothers, who are also her "de facto" husbands), and any unmarried daughters there may be, is made over to the "great father," (i.e., the eldest of the several fathers), for their separate use, the remainder of the property is at once inherited by the eldest son. This process of dividing is called "khángoo khángchhen cho ches," the small portion of the property retained by the parents and sisters is called "khángoo," and that made over to the son is called "khángchhen." When the parents and sisters die or form fresh connections, the "khángoo" comes into the possession of the holder of the "khángchhen." The younger brothers live with their eldest brother, he is obliged to house and feed them and to share his wife with them. They are at liberty to remain with their brother, or to go out into the world, on their own account, whichever they like; but, if once a younger brother leaves the family house for good, he can not claim to return to it. This law of entail can not be set aside, and however badly a son may behave, he can not be disinherited. When the son takes possession of the "khángchhen," all the duties attaching to the family land (zhing) devolve upon him. The state does not recognize the division of the land, and regards him as the owner of the entire holding, and he alone has to pay the [38] land revenue, and supply forced labour, etc., when required by the State. The parents and sisters have no duties to the State to perform. 428 592 [595] [473] [651]

If an eldest brother dies, or becomes a Láma, (in which case he cannot marry, unless he renounces his priestly calling,) he drops out of the family circle, and the next brother takes his place. An only son never becomes a Láma, if his parents have ANY PROPERTY. [792]

428 592 583 428 591 592 586 597

his parents have any property. If there is no son, then the eldest daughter inherits. She, in consultation with her parents, picks out a husband for herself. Such a husband is termed a "makpa." He is the property of his wife, and his younger brothers cannot claim to share her. The "makpa" has to live on his wife's property. When he marries, the daughter, the latter inherits the "khángchhen," while her parents take the "khángoo." A "makpa" is only one step removed from the "cavaliere serviente," can be turned out at a moment's notice, for no fault, and even the fact of his having children by the woman, does not debar the latter from her right to dismiss him summarily. It is usual for a woman to give a dismissed "makpa" a sheep or a few rupees. If there are no children in a house, then a son is adopted; for particulars in regard to this, see under the heading "adoption" and "husband."

753 EPILEPSY--za. Ladákis think that if the shadow of a rainbow falls on any person, he, or she, becomes epileptic, but see under "Rainbow".

779 [39]ETERNAL BLISS--deywa chhenmo. The ordinary Ladáki knows little or nothing about the state of "deywa chhenmo" which is apparently very similar to the European idea of "nirvána" or absorption into the Absolute Infinite. Buddhists have no God, according to our ideas, there is therefore no Being into whose Infinity they can be absorbed. They understand "deywa chhenmo" to mean a state of absolute rest and peace--free from all desires and pains, and to be attained only by the spirit of the pious at the conclusion of the period of its re-births or embodiments, in this world.

563 195 EUROPEAN--pheelingpa. This word means literally "people from beyond the ocean," it is, however, applied to all Europeans, whether they come from across the sea or not, e.g., Russians in Siberia would be termed pheelingpa. On the other hand a native of Ceylon would not be termed pheelingpa. The ordinary and more respectful word for a European is the Indian word "Sáhib."

[40]EXCOMMUNICATE TO--khioo ne ton ches literally, "to eject from the flock." For offences against religion, Buddhists may be excommunicated by the abbot or "hlóbon" for a longer or shorter period. The offender gives a goat or other offering, and is then received back into the fold. The giving of such penitential offerings is called "SHakspa cho ches." 688 779

EXORCISE TO--rdud (or drey or hlandrey) ton ches. There are two ways of exorcising evil spirits, or driving away sickness. One way is for the Láma to come into the room where the evil spirit is, and, while reading prayers, etc., to strike the air with his "dorjey phurba" or "magic dagger", thus killing or driving out the demon. The other way is to make a clay figure, and then by means of prayers, etc., to cause the evil spirit, or demon of sickness, to take up his abode in this figure which is then, amid much hissing and shouting, taken out of doors and destroyed. 155

[42]FARM--There are no farms in Ladák, the land is cultivated by peasant proprietors who, however, have to pay a land tax to the Kashmir Durbar. Each holding is termed a "zhing" or "zhing kháng" and the holder is termed "zhingrdak." For further particulars see under heading "Entail." 423 241 651

FATHER--ábá or respectfully yap the eldest father, ágoo the younger fathers. Polyandry is almost universal among the Buddhists of Ladák. The eldest brother marries a wife and the younger brothers share her with him. It is usual for as many as three brothers to thus live together, if there are more than three brothers, some of them leave the house on their own account. All children born are considered the children of the eldest brother, but a child speaking of its "fathers" would call the eldest father "ábá" or "ábá chhenmo," the middle one "ába parma," and the young one "ába chhungan." The younger fathers may also be termed ágoo. The actual father is the "ába ngótok." 601 595 [851]

[43]FERRY--raps or chhocraps a ford, nái or toochhung a ferry boat. There are only two ferry boats in Ladák, the one is at the Shyok, crossing between Khardong and Tsáti, and the other is at the Shyok crossing at the north base of the Sasseer Pass. 505 491

796 527 FESTIVAL--tooschhen or dooschhen, or zhákzáng a public holiday or festival; geywa or stonmo festivals in remembrance of the dead; stanmo a fair. The Ladákis are very fond of fairs and festivals, as these afford opportunities for much merriment and chhang drinking, to both of which the Ladákis are much addicted. The principal festivals are as follows:--Dosmóchey, Lósir, SHoophla, Rgustor, Heymis-TsheySHoo, Guroo-TsheySHoo, and MaSHo-NaGHrang.

796 The "Dosmóchey" is the religious or Lámáistic "New Year's day" festival. It falls on the 1st day of the 1st month of the Tibetan year (corresponding to about 15th January), and is kept up for five days. At Leh, this festival is observed just [643] as in the old days of the Ladák Rajas. The ex-Raja assumes royal dignities, and lives in the palace, at the head of the Leh bazar. He is surrounded by Lamas, sowars, singers and dancers, as well as by all the leading men of the country, and the 5 days are passed in praying, feasting, dancing, singing and horse-racing.

796 174 The Lósir, as shown by the name, is the real national "New Year's day." It was probably observed in days prior to the introduction of Buddhism into Ladák. It is looked on with disfavour by the Lamas. It is celebrated in Ladák on 28th, 29th, 30th of the 10th month, and on 1st and 2nd of the 11th month (corresponding to about 15th December). No one quite knows how it happens that the New Year's Day comes a month before the end of the year; some explain it by saying a mistake has occurred in the calendar calculations; others think that the Lamas, when they instituted their Dosmóchey, or religious New Year's Day, altered the date of the Lósir, so that the two festivals might not fall together; and another explanation is that in olden times a great defeat was suffered by the Ladák king, at the hands of Lhasa soldiers, on the 1st day, of the 1st month, and that for that reason, that day was regarded as unlucky, and the "Lósir" was fixed for the time at which it is [44] now [171] held. There is a curious similarity between the European and Tibetan customs, in connection with this period of the year, i.e., the end of the old year (including Christmas day) and the commencement of the new year.

796 592 On the 1st night of the "Lósir," Ladákis illuminate their houses, offer up sacrifices, and decorate their doorways and houses with boughs of the evergreen juniper. The father or eldest

brother, whichever of them is in possession of the family property, (see under heading "Entail") must at this season invite all members of the family to assemble at his house for a five days' jollification. For dinner he must give them a pudding, just as we give a Christmas plum-pudding, and when this pudding is put on the table a hole is made in the centre, and into it butter is poured. 796 592

I am told by Dr. Marx of the Moravian Mission, to whom I am indebted for the above account, that this exactly corresponds with the custom still prevailing in Sweden, where butter or oil is poured into the Christmas plum-pudding. 191 796

In England we stick a sprig of holly into the pudding, but the idea is the same--the holly, being an ever green, is symbolical of life, while butter or oil is closely connected with the idea of light which again is closely connected with the idea of life.

During the "Lósir" the Ex-Raja of Ladák is allowed to assume regal dignities, as during the "Dosmóchey." The five days are spent in feasting, dancing, horse-racing and all kinds of merriment. 796 [643]

The "SHoophia" is a kind of harvest festival in honor of the "hla" or "goddess" of the "SHoops" or "ears of corn." It falls about the 7th of August, when the crops are just beginning to ripen. It is celebrated in every village. [241]

The "tsheySHoo" festival is observed in memory of a religious celebrity named "Oorjian Padma Jungnas" who lived in the early days of Tibetan Buddhism. It ought to be kept on the 10th day of every month, but as a "festival" it is as a matter of fact, observed by the people of the country, only once a year, when a great festival takes place at Heymis, the chief monastery of Ladák. This festival which is called the "Heymis TsheySHoo" falls on the 10th day of the 5th month, corresponding to about 7th of June. On the 2nd day of the festival the Heymis monastery is crowded with people who have come from all parts of Ladák, Zangskár, and Changtháng to witness the "devils" dance" performed by Lamas belonging to the Heymis monastery. The dancing of the monks though weird is rather stupid, but their masks are grotesque and their richly embroidered Chinese silk dresses are extremely handsome. 796 536

The Ladákis explain the object of the "devils' dance" by saying

796 536 that after death a man's spirit, on its way to the next world, is met by demons whose features resemble those portrayed on the masks, and that if a man has not in this world been rendered familiar with such monstrosities, he is likely to be frightened off the proper road.

796 787 The "MáSHo NaGHrang" takes place about February at the village of MaSHo. On the day of the festival, two Lámás, called "hlooiar" are stripped, and their bodies painted black--after which a devil's face is painted in red on their chests and backs. Other Lámás then surround them and read prayers and incantations, while more Lámás play musical instruments. After a time the "hlooiars" become possessed with devils and begin to shout and leap about and rush over the roofs of the houses of the village. When in this state of excitement they are believed to be endued with the power of prophecy, and they are consequently much consulted. After a time the "hlooiars" succumb to the excitement and fall down senseless, they are then taken away by the Lamas and the NaGHrang ceremony is at an end.

[45]

601 FILIAL--butsey-tsoks.

601 FIRST BORN--góboo.

778 FLAGSTAFF--tarchhen general term, gialtsan the round cylindric[sic] usually seen on the top of a monastery.

241 231 FLAIL--Not used in Ladák, where corn is trodden out by cattle.

[47]

651 FORCED LABOUR--beygár or thal or hala. The vicious system of beygár or "forced labour" which is to be found in most Oriental countries, prevails also in Ladák. Strictly speaking, the only persons liable to beygár are the holders of land, but as a matter of fact the Kashmir authorities do not observe this restriction very closely, and exact it from others than land-holders.

The word beygár is used to denote the unpaid labour exacted by the State from land-holders. Every village keeps a roster of men liable to beygar, and each in turn has to do, or arrange that some one else shall do on his behalf, such beygár as may be demanded.

When there is no time to send for the beygáris next on the roster for duty, or when for any other reason it is not convenient to do so, a drum is beaten in the bazar of Leh and notice is cried out that each house, belonging to persons of the labouring classes, must supply one labourer, at a certain time and place. This kind of forced labour is called a hala. It is not frequent and does not bear heavily on the people. 651

The word thal or thral means "tax" and sá-thal means "land-tax," with reference either to the ordinary revenue assessment on the land, or to the forced labour claimable from land owners.

The word ranthak-i thal or "water-mill-tax" denotes another kind of forced labour. If the Kashmir officials require to have grain ground they send it down to one of the adjacent water mills, the owner of which has to at once set aside whatever work he may be engaged upon, and grind the State grain free of charge.

Monastery lands are free from beygar demands. [197]

The people of Ladák were subject to this beygár tax even during the time of the Ladák Kings, but they object to the beygár system more than to any thing else in connection with the Dogra administration. They say that they do not object to the assessment on the land, for though it is heavy, its amount is a fixed one, and the dates for the payments of the several instalments are known to all, while with beygár the case is otherwise, there is no limit to it, and no one can be certain for a day that he will not be seized as a beygári ro "unpaid labourer." 661 651

In 1885 an attempt was made by the Kashmir authorities to do away with the "Forced labour" system, and in lieu thereof to impose an additional cash charge upon the land, but the Lámas, who hold a large amount of land and who are already exempt from all "forced labour" were sufficiently powerful to get the proposed reform set aside. For further information see under "Tax." 664 651

[48]FORT--kila or peeoo a tower or minaret. The proper word is dzona, but it is not generally understood in Ladák, where there are no forts, except those erected by the Kashmir Government. The chief Lhása official at Gárdok is termed the "dzongspon" or "fort commandant." 712 648

876 FRECKLE--teep-khap. Ladakis think that freckles are caused by looking at one's reflection in the unwiped mirror of another person, for this reason, before using another person's looking-glass, a Ladaki will be careful to wipe it thoroughly.

764 [49]FUNERAL--Buddhists in Ladák like to keep a dead body as long as possible, for the purpose of praying over it, and performing other religious ceremonies. For this reason it is considered better that a man should die in winter, when his corpse can be kept for 15 or 16 days, than in summer when the body must be burnt on the third day after death. When a death occurs, intimation is sent to all relatives to come to the funeral. At the time of the funeral "chhang"[1] and "satoo"[2] is provided at the house of the deceased, but the guests are all silent, and pretend to be much affected. They will eat and drink sadly, so long as the corpse is in the house but when it has been removed, they will not eat or drink in that house for a month. At the time of the occurrence of a death, a "hlobon" or "abbot" is sent for, from the nearest monastery; this official reads some religious extracts (this is called phóa tap ches) for half an hour or so, while so doing he holds the sacred book (phóalung speycha) in one hand, and with the other hand he takes hold of the pigtail of the deceased, if a male, and of the hair of the deceased, if a female. While reading the funeral service, the Abbot keeps on pulling and jerking the hair of the corpse. If by the time the reading is finished, any blood has come from the nose of the corpse, it is considered a very happy sign, as proving that the spirit (sem soul or SHok or SHrok life) of the deceased has entered into the presence of the Divine Idea (konjok), i.e., has entered paradise (zhing-kham or thóris), and attained nirvana (stongpa ngyid).

793 764

[175] If no blood is to be seen, it is considered a sign that the dead person's spirit is wandering about in space, awaiting re-embodiment. In this case payments have to be made to the Lámas to pray for the wandering spirit.

764 614 [50] Having completed the reading, the Abbot stands aside, and the "phas-spun" of the deceased come with ropes, and tie the deceased into a squatting position; knees, hands and neck all tied close together. If the corpse has got stiff, the bones are broken, so that the necessary squatting position may be attained.

1 [BARLEY BEER--ANALYST] 2 [BASIC BARLEY FOOD--ANALYST]

764 The word "phas-spun" signifies the persons who perform the funeral
614 ceremonies, in so far as these involve the touching of the corpse. The office of "phas-spun" is hereditary and unpaid, a male corpse is attended upon by male "phas-spun" and a female corpse by female "phas-spun". If a stranger comes to a village, where his family has no "phas-spun" it is necessary for him to get some one to agree to undertake the office, a dinner is then given, and the man to whom the feast is given becomes the family and hereditary "phas-spun" of the giver.

It never happens that a "phas-spun" declines to perform his part. If a person dies without any "phas-spun," his corpse is treated as that of an animal; no one will touch it, and no religious ceremonies are performed over it, a rope is tied round it, and it is dragged away and either thrown into the river Indus or buried. But to return to the narrative. When the "phas-spun" numbering from 7 to 9 persons, have tied up the corpse (ro) into the approved attitude, they put it into a cotton cloth bag (rórés), and then remove it from the room in which it is, and take it to the "Chhodkhang" room (see "Church") of the house, and put it in a corner of the room, and stretch a shawl or other cloth across the corner, so as to hide the corpse. The Abbot (hlóbon) then comes into the "Chhodkhang" room, sits down just to the left front of the corpse and with his back to it, and other Lámás of lower rank also enter the room and sit facing the "Hlóbon." As soon as the corpse has been put in to the corner by the "phas-spun" these people retire, and none but priests are admitted into the "Chhodkhang," and these remain to pray, and to keep alight 101 brass lamps (chhodmey), and to offer food and drink to the deceased. The "phas-spun" and relatives of the deceased sit in another room. Till the time for the funeral or burning ceremony arrives, Lámás remain day and night in the "Chhodkhang" by day from seven to ten Lámás are probably present, and by night only one or two. The Lámás consult their books to see what is the auspicious time (zhák zang) for the corpse to be removed to the burning ground (turtsa). When the time arrives for removing the corpse, the "phas-spun" and the nearest relative, (i.e., heir) whether male or female enter the Chhodkhang, and the "phas-spun"

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lift the corpse, and place it upon the chief mourners back, the latter then, bends down leaning upon two sticks carried in the two hands, and aided by the "phas-spun" carries the corpse to the entrance of the house; here it is placed in a square shaped coffin or box (rdrGHam) provided by the monastery conducting the funeral. The rdrGHam is then carried either by the "phas-spun" or relatives of the deceased, to the burning ground. If the chief mourner is a woman, she does not come to the burning ground, but, after having walked 3 times round the coffin and prostrated herself before it 3 times, she is conducted back to the house.

On the way to the burning ground, the Lámás go in front, praying and playing musical instruments, then follow the relatives, etc., and last of all comes the coffin. The corpse is placed in a sort of oven; the face being put down against the ground; the wood is then lighted and ghee is poured over the corpse by the Lámás.

When the first bone drops from the body, probably after 3 or 4 hours, the funeral ends, though the "phas-spun" remain to complete the burning. The Lámás take the bone back to the "Chhopkhang" of the deceased, and there pound it up, mix a little clay with it, and put it into a mould, which shapes it into a figure or idol (tshatsha). If the deceased was a rich man, this figure is built into a "Chhorten," (see Cenotaph) built for the purpose, and if he was poor man, the figure (tshátshá) is taken and placed in any old "chhorten". On the evening of this day, an open air feast is given to the mourners who then disperse.

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804 [51]FURLONG--The Ladákis do not measure distances as we do, but the Indian word "kós" or "kóso" is generally understood to mean about 1 1/2 to 2 miles. The Tibetan method of measurement is by the "migthoug," which means the distance, up to which a man can be clearly seen with the naked eye. In the clear atmosphere of Ladák, this would mean about 1 1/2 miles. Another method of measurement is by the "thang" or "plateau". This is of very little use, as the "thang" may be only a few hundred yards long, or it may be several miles long. For further information, see under "Lineal measure".

GAUDY--tshos lakmo bright coloured. Ladákis approve highly of bright colours therefore our "gaudy" corresponds with their "bright". 100

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GIPSY– khamba or khampa. No gipsies are found among Ladákis, who are a very well-to-do people. Wandering beggars come from the Lhása Province of "Kham," hence possibly the word "khamba." 735 568

[53]GOD--konjok is the general term, but it is hard to say what the Ladákis understand the word to mean, for according to European ideas they have no God. They have a kind of Trinity which they call the "Konjóksum" or "Konjok sumbo." It is made up as follows:--(1) sangiás (sangeys) konjok, i.e., Buddha the emblem of intelligence, and the head of the Buddhist faith and priesthood (2) chhos konjok, i.e., the religion deity; (3) gendun konjok, i.e., the priestly deity. From this it seems that the Ladákis have no God, and that they worship a Trinity representing--(1) Buddha; (2) priests of the religion of Buddha. Ordinary Ladákis have no idea of anything before and apart from Buddha, and they never trouble their heads about the Laws of Nature, and the Causer of Causes. They think that the world goes on in a never ending round of "kalpas" or periods, each of which has its own Buddha, and each of which is terminated by the destruction of the world by fire, as a punishment for the sins of mankind. After that, a fresh "kalpas" commences, and so on. 779 776 872

They cannot give any information as to their belief regarding the length of a "kalpas;" but they say that long long ago the age of man extended up to 800 years, that since then his life time has gradually been shortened, till now, his age rarely extends beyond 80 years, that the present is the last of the life shortening "kalpas," and that after the end of this "kalpas," man's life time will gradually be lengthened to its former limits.

In addition to the "konjoksum," the Ladákis have endless minor deities:"Hla" or more correctly "Lha" is the general term for a fairy, spirit, or deity; rgiachhen is Indra; tshángspa is Brahma; khiápjook is Vishnoo; wángchhook is Iswara; and dodhla is Cupid, in the evil sense of the God of lust. 776 779

Other minor gods are sa i hla the earth god, ree i hla the mountain

776 god, and so on with the Gods of water (chhoo), wood (SHing),
779 fields (zhing), store houses (páng), wealth (nor), etc. Beys hla is the God watching over one when travelling in foreign parts, khar i hla is the patron god of a castle or palace, and zhis hla and khim hla and hláloo are the Ladáki household gods.

GODDESS--hlámo. There are very few goddesses, the chief are "yum" the mother of all Buddhas, and dorjey phakmo.

293 GOGGLES--migSHel any kind of glass spectacles, migra a kind of eye-preserver, made by Ladákis out of horse hair, twisted into a kind of fine net work and shaped like goggles.

291 [54]GOWN--The ordinary dress of a Ladák woman consists of a patoo gown called "mo-GHos," in which the skirt and body are in one piece. A girdle or "skieyraks" is worn round the waist. On fair days and other great occasions they wear a petticoat, a skirt striped with red, green and yellow. These are called [439] "stakta" and cost about 20 rupees each, as they come from Lhása. A cheaper kind of holiday skirt called "thigma" is made of pattoo with flowers stamped in colours upon it.

343 GRANARY--gisbang large, pánga a store room for grain, such as every cultivator keeps in his house.

764 GRAVE--romkhang Buddhist funeral pyre, kabar Muhammadan grave. The Christian burial ground at Leh is called "rom khang" but a grave (without a monument) is called thurthrot and "pangso" is the earth mound over a grave. Khakchan or nantan, important. Also tsher-rdong chhak ches, to look grave.

231 GREYHOUND--lingskhee. The word means "sporting dog," but it is applied more particularly to greyhounds, these [55] being the only kind of sporting dog known to Ladákis.

243 GRIM--nas or ngomdok, beardless barley or "grim". This is the
262 grain most in demand in Ladák. From it is made "satoo," which forms the food of the people, and "chhang," which is the national drink. It ripens at greater altitudes than other grains, (i.e., close up to 15,000 feet above the sea), it ripens more quickly, and it requires less manure.

423 GROUND RENT--bap or mámila the revenue assessment on land;
651 zhino-thal the unpaid labour which landowners have to supply,
427 when required by the State; ngidzhing or zhingrin the rent paid yearly for land rented for a limited number of years only; SHast zhing the small yearly rent paid, in addition to an original lump sum, for cultivated lands rented in perpetuity; SHaskhang the rent paid for ground used for building purposes.

826 [56] HAIRY--srdchan or SHrdchan general, spoonjan on face. The Ladákis are a very smooth faced race, and they consider it a disfigurement if a man has a strong growth of hair on his face.

601 HALF BLOOD--The Ladákis have no single word for this; they have to say "of one father, but of different mothers," or as the case may be.

563 HALF CASTE--árGHón. This is the general and only term for a
583 hybrid, and by no means always signifies a half caste.
797 ArGHóns are all Mahomedans, most of them are Sunis, but some also Shiahs. The former are the result of connections formed by the Mahomedan traders, who yearly visit Leh in large numbers, and the women of the country, while the latter are the result, generally speaking, of connections formed between men of Baltistán and women of Ladák.

The Mahomedans of Central Asia are habitually incontinent, and when they come to Leh during the trade season (1st August to 1st October) they (as prostitution is against their religion, and as they can only marry women of their own religion), induce the Ladák women to adopt the faith of Islám, after which they go through the "nikah" marriage ceremony with them.

[771] Their religion lies but lightly on the people of Ladák, and the women have no objection to turning Mahomedan, and becoming the "nikah" brides of men who are in a position to keep them. The offspring of these connections are, in the first instance, half caste Tibetan Mahomedans called "árGHóns," and these again frequently marry pure Tibetan women (converted to Mahomedanism), but their children too are "árGHóns," thus it may happen that a man is practically a pure Tibetan, nevertheless if he traces his descent from a connection formed between a Mahomedan, and a Ladaki woman, he is termed
[590] an "árGHón." ArGHóns are never polyandrists, and though

their women occasionally turn Buddhist for the sake of marrying a well-to-do Ladáki, it is much more unusual for them to do so than for Ladaki women to turn Mahomedan. 563 583 797

It follows, therefore, that the árGHón population of Ladák, (confined almost entirely to the town of Leh and its immediate vicinity) is increasing more rapidly than the Buddhist population. [162]

The language of the arGHons is Tibetan, and they affect Mahomedanism. They go to the Musjid to pray, they can repeat the "Kalma" or "declaration of faith," and they know the ordinary ritual, this is enough for them, and they think themselves very good Mahomedans. 197 563

When left to themselves, the Ladákis were free from religious bigotry, and their womenkind scorned to hide their faces from the public gaze; but since the Dogra conquest of the country, they have (excepting for about 10 years, when there was an English Governor of Ladák), been ruled over by Wazirs, some of them Hindus and some of them Mahomedans, but all of them inhabitants of India, and the result is, that Ladák is being slowly, but surely, impregnated with the barbarous Indian ideas in connection with religion and matrimony. Already the árGHóns are beginning to shut their women up in Zananas, while the árGHón women as often as not, veil their faces when pass-[57]ing strangers in the streets. Child marriages are becoming more common, and the people are being taught that polyandry, that invaluable safe guard against over population, with its inevitable consequences of poverty, disease, misery and crime, is disgraceful. 798 178 177 583 562 575

Mr. Drew gives the ArGHóns a very bad character, he says "the half castes are for the most part thoroughly untrustworthy, and in other respects they are of worse character than either of the races they spring from." I have been in Ladák for over four years, and have had a good deal more experience of Ladákis than Mr. Drew had, and I have no hesitation in saying that he has maligned them, as a whole. 114 563

Under the "nikah" system, it of course happens that in the course of half a dozen years, a woman may have had half a dozen different husbands, and as many different families. In such cases the children of all but the last husband, are homeless waifs, and develop into persons such as Mr. Drew describes, but it also frequently happens that "nikah" marriages are not 563 583 851 114

563 583 851 114 dissolved, and in such cases, the children have all the ordinary advantages of a home, and grow up very decent members of society. The same remark applies to ArGHóns of other than the first generation. In other words, if ArGHóns are scoundrels, it is owing to the unfortunate circumstances under which they grew up, and not to any inherent defect in the breed.

A good ArGHón is the best man in Ladák; he has more intelligence, more courage, and more enterprise than the Ladak Buddhist, and so far as I know he is not a whit less trustworthy.

181 105 [473] [439] The ordinary Ladák Buddhists are as nice a race as one could find anywhere, they are a cheery, simple, honest, easy going people, but they must ever remain a subject race, for they are not clever, and they are cowardly and unambitious. They all have land, and their one desire is to be left in peace to live on the land. They have no desire to be rich, and so long as they have enough to live upon, they strongly object to earning money by the sweat of their brow. They do a little trade with the Tibetans of Lhása territory, but they have no commercial instincts or aptitude. The ArGHóns on the other hand, as a rule, have no land, and they therefore have to keep their wits about them to earn their bread. They are far better traders than the Buddhists, they are quite ready to work for money, and they generally speak two languages viz., Tibetan and Turki or Tibetan and Kashmiri.

563 473 443

In physique they are certainly equal to the Buddhists, and in personal appearance, more particularly the women, they are far superior to them.

137 114 762 [58] HARE--reeong or reebong. Ladákis consider that hares are of the same "genus" as asses. Cunningham (p. 203) says that Tibetans do not eat hares, in Ladák this is not so.

562 563 HAREM--áney (or bómo) duksa khángpa. The Ladáki women are not confined in harems, nor do they wear veils when in the streets. The ArGHons (see "Half caste") are beginning to think it a mark of respectability to shut up their women.

241 HARROW--sarhniom (the Indian harrow, merely a log of wood, which when drawn by oxen over the fields, breaks up the clods and covers the newly sown seed with earth. It is not used in Ladák), vat (the Ladák hand harrow, like a rake, only with a smooth surface instead of teeth).

000 HAUNTED--drey-zhukskhan or gongpó-zhukskhan. The former

776 The former word means haunted by an unembodied spirit, the latter means haunted by the spirit of a living person.

291 301 HEAD DRESS--kasába the red turban worn by ArGHon women, generally adorned with a turquoise-studded silver or gold ornament, called "joogin" fastened above the centre of the forehead. dáón the white sheet worn over the kasába, covering the whole of it, except a band across the forehead, and coming down behind as far as the waist. peyrak the broad stiff leather, turquoise studded head-dress worn, always by Buddhist women of Ladák, and occasionally by ArGHon women. The size of the peyrak depends upon the wealth of the owner--a good one is perhaps 10 inches wide at the top and 3 feet long, and worth Rs. 300. The ordinary peyrak is perhaps 4 inches wide and 24 inches long, and worth about 50 rupees. When a woman is young she invests her worldly wealth in turquoises, which she fastens on to her peyrak. Later on, when her eldest daughter marries, most of these turquoises are given to her as a dowry. The turquoises used for this purpose come from China. They are large flattish stones of a greenish colour and [59] full of flaws. Even a good one is worth only about 50 rupees.

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784 291 In former days the Buddhists had a prejudice against the kasába and dáón, and they would not allow any woman wearing this head-dress, to come upon their fields, the prejudice has now almost entirely died out.

798 HEATHEN--The Ladákis have no such word, they would speak of a person as belonging to a certain religion. If they wished to say he was an atheist, they could apply to him the word "armen-dirmen".

779 772 HEAVEN--namkha the region or space above us--the sky--where the birds are flying and the saints are soaring, where it lightens and thunders, etc.--the ether--as the fifth element (vide Jaschke's Dict. p. 303) zhingkham or thóris or ótsál the everlasting abode of the spirits of the pious or of those who have atoned for their sins by remaining in hell for a certain time. The Buddhist heaven is not like the Christian heaven--indeed it is hard to say what it is supposed to be like, for it must be remembered that for a Buddhist to speak of "going to heaven" is equivalent to his speaking of "attaining nirvána" (which see). Tibetans of the

lower classes know nothing of their religion in regard to heaven and hell, beyond the fact that, when the end comes, their souls or spirits will be dealt with according to their deserts, when the pious will at once enter heaven ("thoris thop ches") and the wicked will have to atone for sins by remaining for a certain time in one of the 18 Buddhist hells. A better educated Ladáki would say that the soul ("sem") was like a drop of water, a mere isolated atom, during the period of its connection with this world (jiksten), but that when it was admitted into heaven, i.e., attained nirvana ("stongpa ngyid thop ches"), it was absorbed into a sea of infinity. According to Buddhist ideas therefore, there can be no idea of heaven as a place of reward. Their heaven is a place of absorption into the absolute infinite, of escape from the troubles inseparable from life in this world, a place where all individuality ceases to exist; where there is no such thing as sensation either pleasurable or the reverse, in short it is a place of spiritual annihilation. It is very strange that Buddhism should have made such way in the world, for men are certainly not mostly philosophers, and yet we find some hundreds of millions of the human race, professing this very philosophic, matter of fact, unattractive religion, a religion which practically teaches its followers that life is a curse, and that the goal towards which they should struggle is the attainment of "nirvana", or in other words absolute extinction, both bodily and spiritual. There is in it no idea of a benign intercession, or a free forgiveness of sins, or of a better world to come, all is a matter of account, certain actions are equivalent to a certain amount of evil, others are equivalent to a certain amount of good, the debit and credit sides of the accounts are unerringly kept, and in the end, if the soul has no outstandings to pay off, it is extinguished, otherwise it must go to hell [60] for a time before reaching the goal of its ambition--annihilation. Is the Buddhist faith answerable for the stoical character of its adherents, or was it originally accepted by these, because it accorded with their temperament? However that may be, it is certain that in Ladák, at any rate, Buddhists are now quite satisfied with their own religion, and are not in the least inclined to embrace either Christianity or the more popular faith of Islam. On the other hand, they regard persons of other religions with a benevolent indifference. The religion to which a person belongs, is, in the opinion of Ladakis, a good enough religion for such

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779 person, and it would never occur to them as possible that all
798 persons not included in any particular faith, should be slain in this world or eternally damned in the next. This freedom from
[197] religious bigotry, which is enacted in one of the edicts of Asoka, doubtless accounts for the readiness with which a Ladáki will change his or her religion, when, from a worldly point of view, it suits so to do.

779 HELL--ngiáwa or ngiálwa. The Buddhists have 18 different hells,
772 such as the hot hell, the cold hell, etc. They imagine that when the allotted number of re-births or re-embodiments has taken place, the soul, or "sem", should attain "nirvána", or, as they would put it, go to heaven (thoris thop ches), but if owing to sins (rdikpa) committed in this world (jikrten), the soul is unfit for nirvána (stongpa ngyid), it has to go to one of the hells for a certain period. There is no such a thing as eternal punishment in the Buddhist religious code. Eedaks or Yeedaks is the name of a kind of hell, or according to Jaschke "the fifth class of beings of Buddhist cosmography condemned in a fore-hell to suffer perpetual hunger and thirst; a grade of punishment preceding the final and full torments of hell, they are represented as giants with huge bellies and very narrow throats, inhabiting the air."

[175] Between the time of death and re-birth the disembodied soul is said to be wandering about in space (khorwároo kiám ches), it does not go to heaven or hell between the periods of re-birth. But see also "Metempsychosis."

826 [61]HERMAPHRODITE--Not known in Ladák. Ladákis think ill luck is caused by human monstrosities, and it is therefore probable that these are killed as soon as they are born.

579 HIGHWAYMEN--chakpa. Highway robbery is unknown in Ladák, but in Chángtháng (Lhása territory), where the people are less timid than Ladákis, it occasionally happens that Ladák trading parties
[181] are attacked by Tartar robbers termed "chakpa". ArGHóns (see half caste) are more than a match for these highwaymen, but the Bots (i.e. Ladák Buddhists) seldom attempt resistance, although their party may far outnumber that of the robbers.

327 HINGE--kabza. The Ladákis don't use hinges--an iron hook and eye arrangement serves with them for a hinge.

arrangement serves with them for a hinge. 000

[62] HOE--pharoos (large spade-like implement for digging) thoktsey (small narrow implement used for weeding or digging up earth round roots of flowers, etc.). 241

[63]

HOT SPRING--chhootshan. There are a good many of these, the principal ones being at Pooga, Panámik, Changlung ShooSHól, and Kiám. The Kiám spring which is the hottest, has a temperature of 179° and is impregnated with soda and sulphur. 133

HOUR--chhootshot i.e., water measure--so called because the Dógras, who first taught the Tibetans to count time by the hour, used for an hour glass, a brass bowl so made, with a small hole in it, that when placed in a pan of water, it floated for exactly an hour, after which owing to the weight of water gradually taken in through the hole, it sank. 804 177

HOUSE--khángpa or khampa (general), khar (of a king), zimskhang (of a great man), táSHak (of a Láma not residing in a monastery) zimSHak or zimSHung (of a "skooSHok" or "incarnation". These persons never live in a monastery but have quarters close by) khángzhik or khángoo (a small hut) GHunsa (the word means "winter place" and is used to indicate the house in a village occupied by a villager during the winter) yártsa (meaning "summer place" is used to indicate the house out in the fields, where the cultivator lives during the summer, so as to be near his work). 342

HOVEL--khángoo or khangzhik (a small and poor house) pooloo (the small dry stone wall shelter-places to be found near the tops of mountain passes and in other out of the way places, sometimes with slab-stone roof, generally without any roof, but never containing any wood work, as this would inevitably be stolen and used for fire-wood).

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HUSBAND--toks or troks or zhidmat. The words mean also "wife". Polyandry is almost universally practised among the Buddhists of Ladák. Matrimony and the law of entail (which see) are closely connected. The eldest son inherits the whole of the family property, and he it is who is entitled to marry a wife. 601 590 429 583

595 If he has only two brothers, they both become the "de facto"
428 husbands of his wife, but if he has more than two brothers, some
583 of them must become Lámas (priests), or must leave the paternal
601 roof, and make their own way in the world, as not more than two
[597] brothers can share the wife of their eldest brother. The wife addresses her real husband, that is to say, the eldest brother, who alone has gone through the ceremonies of betrothal and marriage, as "ácho" or in polite language "káGHa," while she calls the two younger brothers "no" or "káGHa chhungan".

601 The "ácho" husband speaks to his wife as "achey," while the "no" husbands speak to her as "nómo." Speaking of the wife, all brothers call her their "áney" or "zhidmat". Another person speaking of this woman and her husbands would describe the woman as being the "zhidmot" (wife), of the góboo (eldest brother) parma (middle brother), and thachhungan (little brother).

586 If the woman has no child by these husbands, other arrangements are made, but see under "Re-marriage".

595 According to the Ladák usage, a woman may have 3 brothers as her
587 husbands at the same time, but she cannot (unless divorced) marry another husband while any of these brothers live. After they are all dead, she may marry another man, but as a matter of fact, she never does so, if she has any children.

583 A "makpa" is the husband selected by an heiress; he is generally a
586 younger brother of a family of more than 3 brothers, and he is, therefore, glad to be married to a woman who will support him. The "makpa" is the property of his wife she can turn him out whenever she pleases, and call in another "makpa" if so inclined; but as a matter of fact this is seldom done.

478 If there are daughters, but no sons in a family, the eldest daughter
583 becomes the heir to the family property, and occupies the position which the eldest son, had there been one, would have held. Instead of being given in marriage, she selects a single husband for herself, or her parents do it for her, and such a husband is called a "makpa." From this custom it may be inferred
[595] that the ladies of Ladák do not approve of polyandry, for how, otherwise, can we account for the fact, that while the pauper has several husbands at the same time, the heiress has never more than one.

778 [65]IDOL--skunda or skoo. There is no invidious meaning attached to this word, a Buddhist speaks of his clay god as a "skunda."

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IDOLATOR--A Buddhist would describe himself as being a "skundey chhak phulkhan" i.e., "a god image worshipper," but a Mahomedan would call him a "kalaKHi skunda chhak phulkhan," i.e., a worshipper of mud-god images."

WT 773

[66]IMMORTALITY--meeSHeeches. Ladákis think that an angel once brought a pitcher, filled with the water of life (doortshey i chhoo) to earth. One man drank a little of it, and in consequence, though he grew infirm and old, he could not die. The angel seeing this, returned to heaven, and reported the matter to the Deity, who then came to the conclusion that immortality was not suited to this world. He then ordered the angel to remove the water of life, and the angel fearing that if he emptied it out, some animal might drink it, took the pitcher containing it, to the top of a fir tree, where he fastened it to a branch, and left it. Soon after, some crows began to peck at the pitcher, and thus broke it and spilled the water of life over the spines of the fir, these therefore became evergreen, at the same time the crows beaks were splashed with the water, and the result is that a crow's lifetime extends to a hundred years.

This tradition probably dates back to a period anterior to the introduction of Buddhism into Ladák.

WT 788 779

[67]INCANTATION--nganchhos. According to Jaschke, Buddhist incantations consist mostly of unmeaning Sanskrit syllables, in the recital of which, however, perfect accuracy is requisite.

WT 775

INCARNATION--In Ladák, an "incarnation" or "avatár" is generally spoken of as a "skooSHok," but the correct word is skoochhok. In classical Tibetan "skoo" means "body" and "chhok" means "best" or "superlative."

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In Lhása the use of the word "skooSHok" is not confined to "incarnations" and it is applied, as a term of respect, to any great man. In Ladák I have never heard the word used, otherwise than with reference to an incarnation, but I am informed by the Reverend F. Redslob, of the Moravian Mission at Leh, that he is occasionally termed by the people a "skooSHok".

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The proper word for an incarnation is "sprulskoo" or "sprulpa" (pronounced in Ladák srulkoo or SHulkoo) this word too is understood in Ladák, but is less frequently used than the word "skooSHok."

[68]

775 792 In Ladák there are only four resident skooSHoks, who preside over the monasteries at Speetuk, Tiksay, Phiáng and Reyzong, respectively. There is also a skooSHok belonging to Heymis the largest and richest of all the monasteries of Ladák, but, for some unexplained reason, some 3 or 4 births back, the skooSHok took birth at Lhása, and refused to come to Ladák, and since then, rebirths of this Heymis avatár have always taken place at Lhása.

The present incarnation must now be about 20 years of age. I am told that as he is a Lhása man, he does not care to come to Ladák, but that if ordered by the Kashmir Durbar to come, he would obey. The truth of the matter is probably that he, having been brought up at the holy city of Lhása, where the Buddhist priesthood reigns supreme, does not care to come to Ladák where the Dogras are masters and Lámás occupy a very subordinate position. The information which I have been able to gather as to the rules under which a spirit, for the first time, becomes an incarnation, is not very clear, but, apparently, when any great Láma or other very holy and virtuous man dies, his spirit, instead of being reborn in the ordinary way, may take rebirth in the form of a "sprulskoo" or incarnation--after this, provided the "sprulskoo" leads a virtuous life in this world, it is optional with him to attain nirvana at once, or should he so desire, his spirit, after his death, is repeatedly reborn as a "sprulskoo." If on the other hand an incarnation leads a wicked life in this world, his punishment is, that his spirit, instead of being reborn as an incarnation, will take any ordinary rebirth.

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An account of the different kinds of form in which a spirit may be re-embodied, will be found under the heading "Rebirth."

775 792 787 As regards the rebirth of the spirit of an incarnation, or sprulskoo the procedure is simple enough. Either the incarnation, before death, tells his disciples the circumstances under which, and the place in which, his spirit will be re-born, or should he die, without having given any such indication, his followers, the moment he dies, go and consult learned Lámás, who advise where the spirit will be reborn. The disciples then, in accordance with the instructions given, proceed to the spot indicated, and ascertain if any woman has conceived, or given birth to a child which may be the re-embodiment of the late skooSHok's spirit. If such is the case, they note the fact and go away for the time, but if it is not so, then they conclude that a mistake has been made, and they refer to the Lámas for fresh instructions and so

on, until they succeed in finding a child which may be the one for which they are looking. Having found their child, they leave it in its own home till it attains the age of about four years, then the disciples of the dead skooshok come to the child's house and bring with them, the prayer books praying wheel (mâni chhos khor) sceptre (dorjey) bell (treeloo or mo correctly dreelboo) rosary (thánga or thranga) and other pr of the deceased, and after mixing them up with similar articles belonging to other persons, they call upon the child to prove that he is the incarnation of the deceased, by pointing out which of the articles he recognizes as having belonged to him in his former life. If the child does all this satisfactorily, and it is usually the case that he does, then he is announced to be a "skooskieys" or child skooSHok, and he is taken away from his home, never to return, and takes up his abode at the monastery (gonpa) of which his is the presiding spirit.

If the child fails to prove himself to be the sought for incarnation, it is assumed that a mistake has been made, and a fresh search is made in another place, and so on, until the disciples are satisfied that they have found the "skooskieys" they are looking for. Parents never object to their children being thus taken from them.

On arrival at the monastery, the child's education is taken in hand by the monks, and when he reaches the age of about sixteen years, he is sent off to Lhása, the Rome of Buddhism, to complete his studies. After remaining there for from four to eight years, his education is complete and he returns to his own monastery as a sprulskoo, or skooshok or Incarnation.

A sprulskoo does not live inside the monastery, but in a small house (called taSHak) attached to it-- [69] He does not eat with other people, and though his parents and relatives may occasionally come to see him, they can not live with him, or he with them. It is thoroughly believed that he is an incarnation, and the consequences thereof are philosophically accepted.

The skooshok is the spiritual head of the monastery, and it is his duty to superintend everything concerning religion. He is not expected to interfere in worldly concerns, but occasionally may do so.

The only skooshok I have ever met is Lobzhang Eeshes Stanbey Gialsam, (i.e. good dispositioned heavenly religion of Buddha flag of victory) the present avatar of the Speetuk monastery.

775 a youth of 26 years of age who has lately returned from Lhasa
79v where he had been for 14 years. Last spring, under the orders of the Maharajah of Kashmir, he went down with a party of his monks, to Srinagar, there to show the religious mask-dance (vide "Festival") to H.E. the Commander-in-Chief in India, and on his return to Leh, he came to see me.

He was handsomely dressed in a robe made of a particular kind of dark golden coloured and yellow embroidered China silk, which none but skooshoks or great personages are allowed to wear, and he had on Chinese long boots, which he did not remove when he
[576] entered the house. His head and face were closely shaved and one arm was bare. On entering the room, he bowed and then presented the customary "khatak" or "scarf of salutation," which I accepted.

He stayed about half an hour and impressed me very favourably; his manner, and general appearance was superior to anything I have seen among other Lámas or people of Ladák.

[771] He seemed to think that, for Buddhists, the Buddhist faith was the correct and necessary faith, while for others, their own religion, whatever it might be, was the right religion for them.

My friend the Skooshok who has been born 17 times already, (and who is an incarnation of Pakula, a contemporary and disciple of
648 Buddha) is apparently, a man of both worlds; for in reply to my enquiries hoping that he had not been inconvenienced by the heat of Kashmir and the journey down, he told me, with a twinkle in his eye, that the game had proved worth the candle, as he had succeeded in inducing the Maharajah of Kashmir to repay him for his trouble, by remitting twenty per cent of the revenue charge on all lands belonging to the Speetuk monastery. Some two years ago in the face of great opposition from the Lámás, the revenue charges, all over the country, were increased by four annas in the rupee, and this increase it is which has been remitted.

835 INCEST--hngien (or SHgnien or rgiont) SHik ches (lit. to break relation). According to Ladák custom, the forbidden relations, for a man, are his mother, sister, daughter, aunt, grandmother and niece.

251 [72] INOCULATE TO--drumpa (or dumpa) tsok ches. This word also means to vaccinate. Ladákis have no faith in vaccination, but

they believe in inoculation. They take the scales of the sores of a small-pox patient, dry them, reduce them to powder, and then mix a little of the powder with water, and give it to the person who is to be inoculated, to drink. Sometimes an incision is made in the skin and a small quantity of this powder is inserted. 751

[73]INTERMARRIAGE--It is usual for persons to marry into their own caste, but not necessarily into their own sub-division thereof. A man, however, may marry into the caste below his own, a woman must marry either into her own caste or into the caste above it. For forbidden degrees of relationship, see "Incest." 582 564

[75]JELLY--jellee (European pudding) gólum (an unstrained jelly made by Ladákis, out of sheep's head or feet, and given to sick persons, as being nourishing). 758

JUGGLER--hunar ltankhan. In Ladák jugglers form a distinct sub-division of one of the lowest "castes." 564 463

[76]KALON--kálón. Hereditary Prime Minister, but see "Kolon" and "Minister." 645

KARDAR--kárdár. The Ladák Wazárat is divided into 13 Kárdár-ships; the Kárdár's duty is to collect revenue, report and investigate criminal cases, keep the "beygár" or "forced labour" rosters, and generally to superintend local affairs. In return, his own share of "beygár" is remitted, and he gets 2 per cent. of all revenue collected in cash. On the share of the revenue paid in kind, he gets nothing. 631 647

[77]KOLON--kálón. The title of the family to which, in the old days, the Prime Minister always belonged, also the title of the Prime Minister himself. But see "Minister". 645

KUT--roosta (the root of the "Aucklandia costus"). Kut grows in the Sind Valley and other parts of Kashmir. It has a violet-like scent, and is used for incense. Its collection and sale is a monopoly of the Kashmir Durbar. 137 438 656

LABOURER--hlápa (general), khurpa (load carrier), thralpa or 000

565 463 LABOURER--hlápa (general), khurpa (load carrier), thralpa or thalpa or sáthalpa (the unpaid labourers who in old days were attached to the Raja's palace).

101 LADAK--The most westerly Province of the country known to Englishmen as Tibet, is called Ladák or Ladág, though in books and classical writings the word is written "Látaks," with the first syallable long and the second short.

Europeans frequently, and Indians and Central Asians invariably, speak of the country as "Ladákh," but this is quite incorrect.

103 The word "Tibet" is unknown to the people of the country, who, if they know anything of geography, speak of Western Tibet as "Ladák," Central Tibet as Ootsang, and Eastern Tibet as Kham. It has been suggested that as "tibit" is the Persian for the finest kind of shawl-wool, and as that commodity comes from Tibet, the country was therefore named "tibit" or "shawl-wool." This explanation does not recommend itself to Major Cunningham, who says "one might as well derive the name of India from indigo." I would venture to express a different opinion. It seems to me that just as certain islands are known to Englishmen as the "Spice Islands," and to Germans as the "Gewürz Inseln," owing to the fact that spices are obtained therefrom, so the country from which the Central Asians obtained shawl-wool, may have received from them the name of "Tibet" or "shawl-wool."

101 Cunningham says that Ladák "is still known as kha-pa-chan or kha-chan," i.e., abounding in snow or "snowland." This is not quite correct, for though in books, the country, known as Ngáreeskhorsum, is alluded to as "kháwáchan," or "kángschan" (meaning "snowy" or "icy,") those terms, if used in Ladák, in the course of conversation, would not be understood. There are, however, four other names by which Ladák is known to educated Tibetans, namely, (1) Mangyool; (2) Ngárees; (3) Maryool; [173] (4) Máryool" or "red country," tradition is that once upon a time a king of Lhása died, leaving two sons, one legitimate and the other illegitimate. The illegitimate son took possession of the throne, and the other son fled to Poorang (the country between Kumáon and the Mánasarwar lake), where sometime later, three sons were born to him. When these sons grew up, the father gave countries to each of them, the most western of these (Ladák), where the clouds were red at the time of sunset, he called Máryool.

The word "maryool" means "low land" and is an apt name, as Ladák

comprises the lowest lying portions of Western Tibet. 101

The word "ngarees" means "subject" or "dependent," the word "khor" means "circle" or "circumadjacent parts," and hence "province" or "district," [78] and the word "sum" means "three." From these words we get the title "ngáreeskhorsum" (marked ngari khorsum in Cunningham's map), meaning, "The three dependent provinces," which is the term even now applied by the Lhása Government, to that part of Tibet which is situated to the west of the Maryum la (marked Mariam la on our maps). The three provinces referred to are Ladák, Gárdok, and Googey, all of which were formerly subordinate to Lhása. 631

As regards the last remaining name, Cunningham says "Ladák is the central and most populous district of the country, from which it is sometimes called mang-yul, or the district of many people." 101

I don't think this can be correct, for the word "mangyool" means "many countries," not "many people," moreover the name was applied not only to Ladák proper i.e. the Indus Valley between Baltistan and Chángthán, but to the whole of the dominions of the Raja of Ladák. Probably the true reason for the name was that the then kingdom of Ladak, included many countries besides Ladák proper, namely, Nubra, Zángskar, Tánksey, (i.e. Tángttsey or Tángchey) Rudok, Poorik, Sooroo, Drás, Spiti and Roopshoo and Láhaul.

There is also another name by which Ladák is sometimes called by its inhabitants viz., "dzambooling-i-ltheya" which means literally the "navel of the world" or as we should say "the hub of the universe."

At the present time the country which we speak of as "Ladák," includes only Ladák proper, Nubra, Tánksey, and Roopshoo. After the Dogra conquest of the country, (1834 to 1842) Drás Sooroo, and Poorik were detached from Ladák and annexed to the Baltistan Wazárat, while Zángskár was attached on to the Jamoo Governorship. Rudok had been lost to the Ladák Rajas some time before the Dogras came, but in the summer of 1841, Zorawár Singh recovered it, though on his defeat and death in December 1841 it was again evacuated by the Dogras. In 1842 a treaty was concluded between the Dogras and the Chinese recognizing the established boundaries of Ladák, as they had stood at the time of the Dogra invasion of Ladák. Prior to the advent of the Dogras, the Sikhs had obtained possession of Láhaul and Spiti, which provinces formed part of 175 631 648

175 the territory ceded to the British by the Sikhs, under Article IV
648 of the Treaty of the 9th of March 1846. Immediately after the
631 conclusion of this treaty, the British Government arranged to sell the whole of the territory ceded by the Sikhs, to Raja Gulab Singh of Jamoo, for a crore of rupees (Rs. 10,000,000), but as it was, on reconsideration of the question, deemed inexpedient to make over the whole of the territories in question, a treaty was concluded with Raja Gulab Singh, on 16th March 1846, the result of which was that Spiti and Lahaul remained British territory, and that Raja Gulab Singh paid the British Government only three quarters of a crore instead of a full crore of rupees.

643 Ladák is now governed by a Wazir assisted by a Naib (or Deputy)
701 Wazir. The garrison of the country consists of about 50 Regular soldiers, 50 Irregular soldiers, and some 70 Ladáki soldiers.
717 There are forts at Khalsi, and Leh, the former is held by a guard of 6 or 8 men the remainder of the troops being in garrison at Leh. There used to be a fort at Shushot, but it has recently been pulled down as it was found to be of no use. The revenue of the country amounts to about Rs. 64,000 a year, and the expenditure to about Rs. 32,000.

131 Considered by itself, Ladák is a poor and insignificant country, but, politically speaking, it is of some importance, as its frontiers are conterminous, on the north, with those of the Chinese, and
439 on the east, with those of the Lhása Government. From a commercial point of view it is also a place of some importance, as a considerable portion of the trade between India and Central Asia passes through it. During the past three years the value of this trade has averaged about 15 lakhs Rs. (15,00,000) a year.

A few merchants carry on a "through" trade, between India and Turkistan, but the mass of the trade is carried on between Indians and Kashmiris who come up as far as Leh only, and there exchange their goods for the products [79] of Central Asia, brought down by merchants, who do not go further south than Leh. This trade is most beneficial to Ladák, for as it is a long and hard journey from Leh to Yarkhand, or even from Leh to India, merchants, on reaching Leh, are glad to rest themselves and their baggage ponies (camels are not used) for a month, or even two months, before attempting the return journey. The
443 result is that during the months of August, September and October the country people reap a small harvest by supplying

grass, grain, wood, etc., to these merchants and their followers. WT 443

The Government of India stations a Political Officer at Leh. He is termed "the British Joint Commissioner," and under the terms of the Commercial treaty executed between the British Government and the Kashmir Durbar in April 1870, he, jointly with the Kashmir Joint Commissioner, exercises civil and criminal jurisdiction, in cases wherein both or either of the parties concerned are foreigners, that is to say others than subjects of the Maharajah of Kashmir. WT 648 692

LADAKI--The people of Ladák, irrespective of their religion, are spoken of, and speak of themselves, as, Ladaki or Ladagi or Ladakpa or Ladagpa. The people of India and other foreigners have corrupted this word into "Ladakhi," but this last word is incorrect, and is never used by a Tibetan. A Buddhist Ladaki, as distinguished from any other class of Ladaki, is termed, and terms himself, "bód or "bót while a Buddhist woman is termed "bóti." The word "bhôt" is incorrect, and is never used by Ladakis, though almost always used by Indians and other Asiatics. WT 101

A Mahomedan half-caste (the only Mahomedans, who are natives of the country, are half-castes) is called an "ArGHon." For a full description of these, see under the heading "Half-caste." WT [563]

LADLE--tázoo or trázoo (general), chá thum or respectfully solthum (the brass ladle used for putting tea into a tea cup), chhoothum (the large brass ladle, with which Ladakis fill their water pots at a spring). WT 415

LAMA--lámа or lámba. In classical Tibetan, "la" means "high" and "ma" means, "the one," thus the literal meaning of the word "Lama" is "the high one" and thus "priest," Buddhism was first introduced into Ladák during the reign of Asóka, more than 2,000 years ago. Before that time the religion of the country was "an epicurean athiesm" (vide Cunningham's Ladák, p. 357). During the early days of Buddhism in Tibet, all Lámas (i.e., monks or priests) belonged to a single sect, but in the middle of the fourteenth century a reforming spirit arose, in the person of a Lama named "Tsongkhápa," the WT 792 779 T 792 779

builder, and first abbot khanpo), of the great Galdán or (GHaldán) monastery.

Láma Tsongkhápa prohibited clerical marriages, and generally speaking re-introduced a stricter and more austere form of Buddhism or Lamaism, which was not approved of by all. The consequence was that a schism arose in the Buddhist church, which then divided itself into two sects.

The reformers, followers of Láma Tsongkhápa, assumed the title of "Geylukspa" or "the virtuous ones," while the conservative party was called Drukpa or Dukpa or "zhámár," e. i., "Red cap."

The original dress of all Lamas was a red petticoat (SHamthap), a waistcoat (stotGHak) embroidered in gold and other colours, a red shawl (zanggos), thrown over the left arm and shoulder, and wrapped round the body, leaving the left arm bare, a red cap (zhamar or panjoo or teebee márpo), and a red cloth bag (chhapreel) about 12 x 6 inches, suspended from the left side by a string round the waist, and reaching half way down to the knee. In the neck of this bag is a pocket, in which is kept a small long-necked brass vessel (chhapluk), containing about an ounce of water, called "hngakschhoo" "or incantation water," with a drop or two of which the Lámás render themselves ceremonially pure, after performing the offices of nature and at certain other [80] times. The above is at present the dress of the "Red caps," who in Ladák are spoken of as "Drukpas" or "Dukpas" but never as "Zhámárs."

The "Geylukspa" dress is very nearly the same, neither sect wears trousers, both wear the red petticoat, red shawl, and many coloured waistcoat, but the cap and bag (chhapreel) of the Geylukspa, instead of being red, are of a darkish canary colour--beyond this, except on great occasions when Geylukspas of high rank wear a yellow silk coat under, or instead of, the red shawl, there is no difference in dress between the so-called "red" and "yellow" sects. In Cunningham's very excellent book on Ladák, there is a coloured picture of a Geylukspa. "Geytshul" or neophyte, dressed in a yellow garment reaching from neck to feet, and drawn in round the waist, by means of a dark coloured girdle. I showed this picture to the SkooSHok (avatár) of the Speetuk (Geylukspa) monastery, and asked him if Lámás of his sect ever dressed so. He replied that neither in Ladák or Lhása did they ever wear a yellow coat, but that he believed the Mongólian

Geylukspas (he referred I presume to the followers of the Táránáth Láma) did so.

Geylukspas are often spoken of as "serpogon" or "wearers of yellow clothes," so I imagine that, whatever may now be the custom, they originally dressed entirely in yellow. The Dalai Láma and the Tashi Lunpo avatar, both belong to the yellow sect, which in Lhasa is the more powerful, while in Ladák and Bhotan, the red sect is the more powerful.

The following account of Lámáism has been obtained by me, in part from the skooSHok of Speetuk, who is the head of the Ladak Geylukspa, or yellow cap sect, and in part from Hlóbon Topgeys, who was for long, the hlóbon or abbot, of Heymis, the chief monastery of the dukpa, or red cap sect. It very possibly may not be correct from a scholarly point of view, but it represents the local ideas on the subject.

In the early days of Buddhism in Tibet, there was only one sect known as "kádampa" or "dulvápa."

The word "dulva" means "to subdue or discipline," and the "dulva" is one of the divisions of the "kagioor" (or translation from Sanscrit to Tibetan, of the mandates of Buddha). It contains two hundred and fifty orders relative to the disciplining of the mind and body.

The word "kadampa" means "bound by the orders," that is to say, by the orders contained in the "dulva."

In those days the Lámás never ate meat or drank intoxicating liquors, nor did they wear any covering to their heads or feet, and celibacy was the invariable rule among them. Their clothing was red. Gradually there was a falling away from this high standard, and in due course there arose a sect known as "rnikmápa" or "hnikmápa" or "snikmapa," so called from their being followers of the "rningpa" or "hningpa" or "ancient" or "old fashioned" religion. This sect permitted the use of wines and meats and did not enforce clerical celibacy.

After this, a great Láma, named Padma, Jungnes, a native of Urgian (Ujain ?), came to Lhása (according to Cunningham, this was about the middle of the eighth century) and founded a new sect, known as the "Urgiánpa," which differed but little from the "Hnikmápa" sect.

Later still a "skooSHok," or incarnation, named "Phakspa Jamspal" founded another sect called "Saskiapa," from "saskiá" the name of the monastery to which Phakspa Jamspal belonged.

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This sect too resembled the "hnikmápa" sect.

Later again, a Láma, named "Paldan Drukpa," or Spaldan Drukpa" of Lhása founded another sect, known as the "drukpa or dukpa" or "kárgiootpa" sect. The word "ka" means "order" and "rgioot" is the name of that division of the "kárgioor" which deals with "Religious Mystical doctrines," called in Tibetan "Sanghngaks" hence the "kárgiootpa" sect, is the sect believing in the "rgioot" or book of Mystical doctrines, called in Sanscrit "tantra."

This sect, which is now the most powerful of all the red sects, is very similar in the matter of its somewhat lax morality, to the hnikmápa sect. Its Lámás eat meat, and drink intoxicating liquors, and though they may not marry, so long as they remain in the [81] priesthood, their lives are not invariably virtuous, and, provided a show of secrecy is maintained, they may live with a nun or any other woman. The nuns indeed (of the red sect) are commonly supposed to be little else than the servants and concubines of the Lámás.

Soon after the founding of the Dukpa sect, three other sects arose. The first was the Skarmápa, or Karmápa, so called because its members were believers in the "efficacy of works" (in Sanscrit the word "Karma" means "deed.") Mr. Jáschke says the Karmápa was a philosophical school of Buddhism.

Then arose, simultaneously it is believed, the "Dreegongpa" or "Breegongpa" sect, and the Staklungpa sect. These sects were founded by disciples of the great "Paldan Drukpa" and derived their names from the monasteries of Dreegong and Staklung, to which the Lámas who founded them belonged.

About this time a Láma named Báráwar, a resident of "Hlo" (i.e. Bhutan), introduced among Lámás, the custom of wearing hats and shoes.

The next landmark is to be found in the person of Láma Tsongkhápa, the great reformer, who was born about 1357 and died in 1419.

He viewed with disapproval the lax morality of the Lámás, which, he said, was not at all in conformity with the precepts of Buddha, and he founded a sect, whose conduct was to be in accordance with the original system of Lámáism. He prohibited the use of meat and wine among Lámás, he enforced clerical celibacy, he directed that the "Rgioot" or "Gioot," (that division of the "Kágioor" which deals with "Magic" or "Mystic Doctrines") should not be read, and he instituted the custom, which is still observed, of holding periodical conferences of

Lámás at Lhása. These reforms were not approved of by all, and the Buddhist church then divided into two great sects.

The sect founded by Láma Tsongkhápa, was called "Geylukspa," and all other sects were treated as one, and termed "Drukpa." As a distinguishing mark, the Lámás of the "Geylukspa" sect adopted a yellow cap and yellow holy water bag as has already been explained.

Since the days of Láma Tsongkhápa, the "Geylukspa" sect has remained unchanged and undivided, but one new sect of Drukpas has been founded, by a Láma named Ngakwang Namgial of Bhotan. This sect is called "Hlondrukpa" the word "Hlo" being the Tibetan for Bhutan. The above information may be thus conveniently tabulated.

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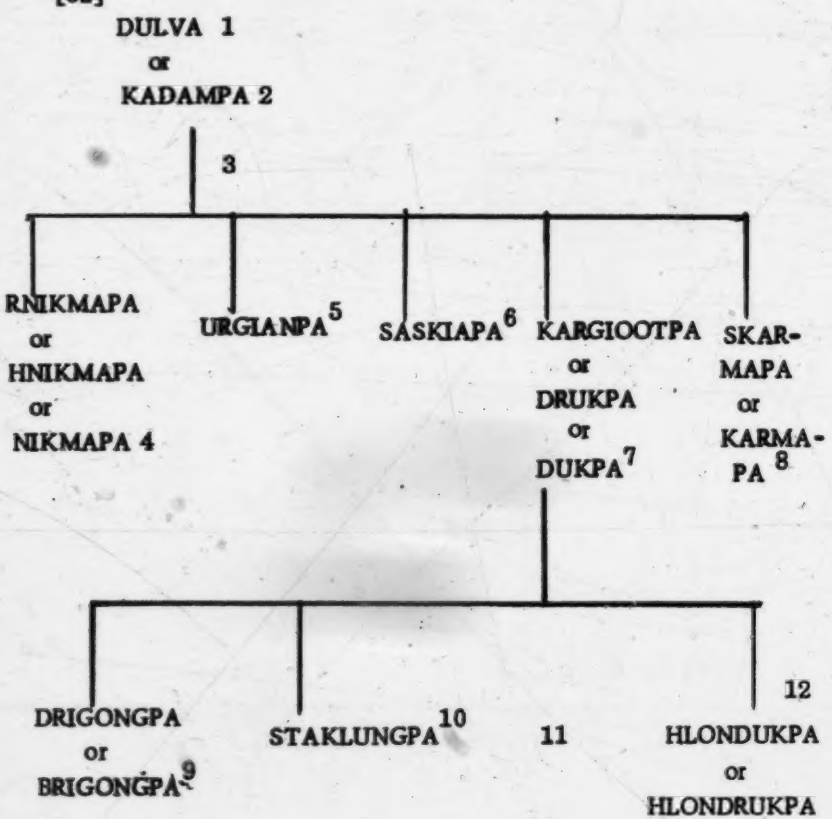

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1. Meaning, persons accepting for guidance the 250 rules of "Discipline," contained in the "dulva," which is one of the "kargioor" or translation from Sanskrit into Tibetan, of the precepts of Buddha.
2. From "ka" meaning "order" and "rdamoa" meaning "to bind." That is to say those bound to observe the orders; meaning the orders contained in the "dulva."
3. The above is believed to have been the name of the original sect of Tibetan Buddhists, who established themselves in Lhásа, about the year 200 B.C. The Lámás or priests, wore red clothing, but left the head and feet bare. They drank no intoxicating liquors, eat no meat, refrained from matrimony, and considered absolute celibacy, a necessity for their priesthood.
4. The date of the institution of this sect is unknown. The name should be "Hningmápa" or "Rningmápa" or even "Hningpa," which means "old." The name refers to the fact that this sect mixed up the observances of the religion of Buddha, with those of the epicurean atheism which existed in Tibet prior to the introduction of Buddhism. The Lámás of this sect eat meat, drank wine, occasionally married, and were generally of lax morals. They wore red clothing like the "dulvas," but they wore caps, called "panjoo," of a red or black colour, and also wore shoes.
5. This sect, which much resembled the Rnikmapa sect, was founded about 750 A.D. by a Lámá of Urgian (Ujain ?) named Padma Jungnes.
6. The date of the foundation of this sect is unknown. It was very similar to the Rnikmápa sect. It derived its name from the Saskia monastery to which its founder Phakspa Jamspal belonged.
7. This sect, which was founded by Páldan (or Spálden) Dukpa (or Drukpa) accepts for its guidance the "ka" or "orders" contained in the "rgioot," which is the division of the kárgioor, which deals with "Religious Magic" or "Mystical doctrines." This sect is now, especially in Ladak, the most powerful of all the red-cap sects. It gave up the black cap, but has retained the red cap, called "panjoo."
8. This sect wear the black cap and never the red one. Its followers are believers in the efficacy of good works, and derive their name from the Sanskrit word "karma" which means "deed."

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9. A Drukpa Lámа of the Drigong or Brigong monastery introduced some small modifications into the old drukpa procedure and founded this sect.
10. A Drukpa Lámа of the "Staklung" monastery, founded this sect which is almost the same as the old Drukpa sect.
11. At this period, namely between the introduction of the Staklungpa and Hlondukpa sects, the reforming Lámа Tsongkhapa (who was born about 1357 and died about 1419 A.D.) raised his voice against the degenerate Drukpa priesthood, and founded the now famous "Geylukspa" or "virtuous" sect, also known as "Sárpogon" or "yellow clothes" owing to its Lamas having adopted, as a distinguishing mark, a yellow cap, and yellow bag for the bottle for the incantation water. Up to the present time the "Geylukspa" sect has remained undivided. Its Lamas eat no meat, drink no wine and celibacy is strictly observed by them. The Dalai Lámа of Lhása belongs to this sect.
12. This sect was founded in the 15th century by a Drukpa Lámа of Bhotan, named *Ngakwang. The Tibetan name for Bhotán is "Hlo" or "Hloyool" hence the name of the sect which is much the same as the old Drukpa sect.

[83]Most of the different sects of Lamas are represented in Ladák, having monasteries at the following places;--

I.--Geylukspa sect. At Speetuk (or Peetuk), Tiksay, Likir, Stok, Sáboo, Sangkar, Leh, Reyzong, Saspul, Deskit and Samthanling. The head-quarter monastery to which all important questions are referred is at Tashi Lunpo near Lhása.

II.-- Rnikmápa sect. At Taktak. Headquarter monastery is at Dorjeytrak near Lhása.

III.--Urgiánpa None. Headquarter monastery is at Sangling near Lhása.

IV.--Saskiápa. At Mátho (or Másho). Headquarter monastery at Ngor near Lhása.

V.--Kárgiootpa. At Hemis (or Heymis), Chimray, Ngióma, Hanley, Kárzok, Gya, Meeroo, Bazgo, Teya, Tingmoghang, Alchee, Yarma and Shama. Head-quarter monastery is at Deychhenchhongghor near Lhása.

VI.--Skarmápa. None. Head-quarter monastery is at Tshurboo near Lhása.

VII.--Drigonpa. At Lámáyooroo, Phiáng (i.e., Ghángngong), Shang, and Tángtsey (Shachhookhul). Head-quarter monastery is at Yángdreeghar near Lhása, and is presided over by the

WT Jiksten-gonpo.
779 VIII.--Staglungpa. None. Head-quarter monastery is at Namgiál-
792 tratshang near Lhása.
795 IX.--Hlondukpa. At Stagna (or Staghna), Head-quarter monastery
T is at Spungthangdeychhen near Lhása.
792 From this it is clear that the Lámas of Ladák are, to a man, sub-
795 ordinate to the Lhása Lámas. It is estimated that about one-
779 sixth of the entire population of Ladák consists of monks (Láma)
WT and nuns (Chómo), who practically speaking, live upon the rest
162 of the community. The monasteries hold extensive lands, for
792 which they do not pay anything like so heavy a rent as ordinary
423 villagers have to pay; and not only are they free from the very
651 burdensome duty of supplying "beygar" or "unpaid labour," which
241 is thereby increased for the rest of the population, but they also get their lands, to a very great extent, cultivated for them by the villagers.

WT There are altogether, including hamlets, some 98 villages in Ladak,
361 and of these the 61 largest villages were surveyed in 1885 by
621 Pandit Radha Kishen, Rai Bahadur, the then Wazir of Ladak who
241 found that the whole cultivated area of these villages amounted
651 to 17,641 acres, which paid a revenue of Rs. 36,326, the apportionment being as follows:--

(a) 14,140 acres held by villagers at Rs. 2·4 per acre.
(b) 1,321 acres held by State Officials at Rs. 1·4 per acre.
(c) 2,210 acres held by Lámas Rs. 43 per acre.

This shows clearly that Lamas pay for their land at about one-sixth
WT the rate which an ordinary cultivator would have to pay.
661 As a matter of fact, this state of affairs is the result of judicious
792 bribery oft repeated, for whenever officials have been deputed to
241 make inquiries, etc. about the land tax, they have always been
651 bribed by the Lámás, not to look too closely into monastery af-
423 fairs. The Lámás have thus retained possession of a great deal of land, regarding the existence of which nothing was known to the head-quarter officials, and for which they have never paid any revenue whatsoever.

WT The monks of the monasteries, of both the yellow and red sects, are
792 divided into two main classes, viz., those who attend to
795 spiritual affairs and those who attend to worldly affairs.
The former class is termed "geydun" or vulgarly, "gendun" or

"priesthood," and the latter "las-chetpa" or, "workers." The "workers" are nevertheless members of the priesthood. 792 795

The "gendun" class includes--

(1) The skooshok or sprulspoo or incarnation (if there is one) presiding over the monastery.

(2) The hlóbon or abbot. Properly speaking the hlóbon is an abbot of the red sect and the khampo is an abbot of the yellow sect, but in La lak the word hlóbon applies to abbots of either sect.

(3) oomdzat. He who leads the prayers and generally conducts religious services.

(4) oochhung. The assistant of the oomdzat.

(5) chhosthrimspa. He who sees to the discipline of the monastery.

(6) chhoeSHumpa. He who offers up sacrifices, and sees that the [84] prayer books, prayer wheels, etc., are all in order.

(7) zhalthawa. The Instructor.

(8) máchen. The cook.

The "las-chetpa" class includes--

(1) chhakdzot (chhagzot). The Steward of the monastery, who arranges for the cultivation of monastery lands, collection and payment of revenue, the lending on interest, of grain, to villagers, the repairs of the monastery, and in fact every thing not connected with religion.

(2) ngierpa. The chhakdzot's assistant.

(3) nangngier. The man who gives out grain or other stores required for consumption at head-quarters.

(4) cheengier or pheengier. The man who issues stores required to be sent away from the monastery.

All Lamas must keep their heads shaved, but the shaving of the hair on the face is optional with them. In all monasteries there is a room called "chhosdra," or vulgarly "chhóra," set apart for use as a school room, where all boys and girls, who are about to become monks and nuns, are educated. The Hlóbon and Oochhung are the officers responsible for the performance of the teaching, but other Lámás may also be required to assist them, or to carry on the teaching duties during their absence. It is generally believed, that credit is due to the Lámás, for educating the villagers, but as a matter of fact, no such credit is due to them, as they do nothing in the way of educating any person not intended to become a monk or nun. 792 874

792 person not intended to become a monk or nun.
874 Recruits for the priesthood (geydun) are obtained from the laity (skiao); they may be of any age and of any caste. Among Lámás caste is not considered.
797 Sometimes the child of well-to-do parents is made a Láma, and
565 sometimes a fully grown man, who is in easy circumstances, becomes a Lama, but in the large majority of cases, the children brought up as Lámás, are the children of indigent parents, or orphans, or the fourth, or younger, sons, who, according to the Buddhist entail and marriage laws, have no option of sharing their eldest brother's wife and home, and so are obliged, either to
588 become Lámás, or fight their own way in the world. Among
797 the red cap sect, it is not uncommon for the Lámás to form illicit
795 connections with the nuns, and any children born are brought up
848 as monks or nuns. It may be notorious that certain monks and nuns are leading unchaste lives, and so long as nothing occurs to compel the monastery authorities to notice the fact, they shut their eyes to what is going on, but if a scandal arises, or if a nun gives birth to a child, the offending monk and nun are called to account and punished, not by expulsion from their order, but by being compelled to leave the monastery building, and go and look after monastery lands at some out-lying village. As a matter of fact, even this slight punishment is not always inflicted, and nuns, the mother of several illegitimate children may be found living at a monastery.
688 Among the yellow caps, the morality and discipline is much stricter,
797 scandals are very rare, and any nun found to be "enceinte" is
795 instantly, along with her paramour, dismissed from the monastery.
792 When a layman (skiáo), whether child or man, comes to a monastery with a view to entering the priesthood, the following is the procedure observed.

The "Skiáo" is taken into the presence of the "Hlóbon" or abbot, who first cuts a small lock of hair from the crown of the Skiao's head, and hangs it up in the monastery as "sra-put" or "hair initiatory present." Any "first fruit" offering is termed "put."

The next thing is to shave the "Skiáo's" head, pig-tail included, after which the "Skiáo" must give one zho (equal to 24 jows, or about Rs. 4-12-0) to the Hlóbon. Having done this, he becomes a "Tsunchhung" or "Geytshul" or "neophyte," and is given a "chhosming" or religious name, and sometimes the ceremony of christening (called "throos tang ches), by sprinkling with holy

792 water, is performed.

The Hlóbon then takes a cotton scarf called "sungdrut," ties a knot in it, spits upon it, and ties it round the "Tsunchhung's" neck, muttering certain incantations while so doing. The "Tsunchhang" or "Geytshul" is then [85] made over to a Lama of the monastery, (selected either by himself, his friends, or the Hlóbon), who is termed his "Geyrgan" or "priestly teacher," and who becomes responsible for the education of his charge. The neophyte has then to learn by heart certain religious books, after which the Lámás assemble and examine him. If the result is satisfactory, he becomes a "Geylong" or full monk. If his circumstances permit of it, he is supposed to give a feast, (generally called "Mangja" and meaning "mangpo chha" or "much tea") to the Lamas consisting, in the case of red-caps, of tea (mangja) soup (paktsha) and glookchhang (examination beer), and in the case of yellow caps of tea only; at the same time he receives a "khatak" or "scarf of salutation" from the Hlobon, the Chhakdzot, his "Geyrgan" and from each of the "Geylongs" of his monastery, who congratulate him upon his admission into the priesthood.

After this, the monk has only three things to learn viz., (1) "kar" (Sanskrit word) or "rtseyches" (Tibetan word) i.e., the religious mumming dance (2) "thik" i.e., the steps, used when walking round in the intervals between the dances (3) yángs i.e., the way to intone the prayers.

671 If a Láma, of whatever rank, wishes to leave the priesthood and return to secular life, he is at liberty to do so. According to civil law, he has the right to leave the priesthood whenever he pleases, but according to religious law, he cannot leave unless he has received permission from the monastery authorities, so to do. According to custom, he notifies to the Abbot his desire to go, and the Abbot then calls the Lámás together, explains the matter, and obtains from the meeting, permission for the monk to renounce his priestly calling.

A monk who has so left the priesthood is called "banlok."

792 795 688 Among the Geylukspa or yellow sect, if a monk commits a trivial offence, he is admonished for the first few times, and if this has no effect, he is turned out of the priesthood. If the offence committed is a grave one, the sinner is warned once, and on a repetition of the offence, he is scourged and expelled from the priesthood, or if the offence be a very heinous one, he is at

WT
792 once scourged and dismissed. No yellow Láma who has been
795 scourged can remain a Láma.
688 Among the Drukpa or red sect, Lámas may be flogged without being at the same time unfrocked; they also have minor punishments, such as being obliged to cut and carry thorn bushes, or to perform other tasks of a similar nature.

WT
311 LAND--sa (as opposed to water, or generally) zhing (cultivated land). táGHok (land temporarily cultivated), zhing-GHok or zhing stong (ownerless or waste land).

WT
423 LANDMARK--zhing-i theyór (or tho), as between lands of different
241 persons. Tshiks, the strip of land left uncultivated along the edges of every field.

WT
788 LAPCHAK--lópchhak. This word means really "yearly salám" and
648 it is used to signify the Mission, (a relic of the old days) which
T is sent from Leh to Lhása every third year. The old Ladák Rajas
788 considered themselves subordinate to Lhása, certainly from a
648 spiritual, and possibly from a temporal, point of view, and they therefore used to depute a party to Lhása, for the purpose of conveying their respectful salutations [86] to the Grand Láma, otherwise known as the Dalái Láma, or the Giálwa Rinpochey, or the
WT Deba (Deva) Jung (Zhung). The party is always under the leader-
565] ship of a man belonging to one of the noblest Ladák families; it leaves Leh about 20th September, and after halting for 3 weeks or a month at the famous Tashi Lunpo monastery, reaches
WT Lhasa about the end of January. The party remains at Lhása for
648 8 months and reaches Leh about December. The post of Lapchak
554 leader is much sought after, for not only is it a very honorable one,
661 but it carries with it certain commercial advantages of a very
T lucrative description. The Lapchak leader is allowed free
648 carriage to and from Lhása, (a distance of about 90 day's
661 journey), for 346 horse-loads of goods. It may be imagined what a terrible tax this is, on the poor Tartars who have to provide this free carriage, for the benefit of the Lhása and Ladák
WT Governments. The Lapchak leader takes Baltistan dried apricots,
648 coral, silk, saffron and sugar, and brings back China tea, in-
439 cense, and certain Chinese medicinal herbs, and realizes large
554 profits on his sales both at Leh and Lhása. Before leaving Ladák,

the Lapchak leader receives from the Kashmir Durbar, a cash advance of 9,000 rupees, with which to buy goods, to take to Lhasa on account of the Durbar. No exact account is kept in regard to this money which is repaid in the following manner. On the return of the Mission from Lhása, the Lapchak leader has to give to the Kashmir Durbar 18,000 rupees worth of Lhasa (Chinese) brick tea. He probably gives tea to half or three quarters of that value, and divides the difference between himself and the State Accountants, who give him a receipt for 18,000 rupees worth of tea. The Mission is therefore, notwithstanding the exaction of free transport, a probable cause of pecuniary loss to the Kashmir State. In addition to this 9,000 rupees, the Lapchak leader receives a loan of 2,000 rupees from the Kashmir Durbar. On his return he has to repay this, with interest at 6 per cent. per annum. Complimentary letters are sent to, and received from, the leading men of Lhása, by hand of the Lapchak leader. The Wazir of Ladák, i.e., the local representative of the Kashmir State, sends to the grand Láma, ten diminutive bags of gold dust, which, at the present time, are worth about ten rupees each. This custom dates from a time anterior to the Dogra (Kashmir) conquest of Ladák. The last Lapchak Mission started in 1887.

WT 648 439 554 WT 662 WT 426 648 WT 648 651 T 648 651

In addition to this triennial "Lapchak" sent from Leh to Lhása, a yearly trading mission, is sent from Lhása to Leh. For further information regarding it see under the heading "Chaba."

WT 439 T 439

[87]LEASE TO--kháng-hla nen (or zum) ches (to hire a house) zhing-ló-chhat la nen ches (to take land on lease for a certain number of years) SHas la nen ches (to take land on lease in perpetuity, by paying down a lump sum at the time of executing the lease, and continuing to pay a small, often almost a nominal, sum, in each succeeding year). This is the general custom in Ladák, as people do not like to sell their land outright.

WT 427

LEATHER--kóa (of cow or ox, uncured) kóa ngieskhan (cured) ralpak (of goats, uncured) lukspak (of sheep, uncured) tángskee (of goats or sheep, cured) suruKH(the goats skin imported from India, dyed red, and used for making the upper part of the long boots called "cháruk") sakrey or SHal (the green coloured leather used in shoes of Indian pattern).

WT 281

WT 291 LEGGING--kángphees or kángphceng (meaning, properly speaking, the felt leggings worn by Ladákis, but also used for leather gaiters, and Kashmir patties).

WT 426 [88]
LEND TO--skinba táng ches or respectfully karkeen sal ches (to lend money, etc., not on interest), bulon táng ches or phar la hmul tang ches (to lend money on interest) dres la nas táng ches (to lend grain on interest. The rate charged is always "sowái," that is to say, for every 4 lent, 5 have to be paid at the next harvest), yár ches or yártey táng ches (to lend anything, when the thing itself has to be returned to its owner).

T 101 631 WT 631 LHASA--Ladákis usually speak of the town as Hlása, but the correct name is Lhása ("Lha" means "a god" or "fairy" and "sa" stands for "sakiat," which means "place.") The country subject to the Lhasa authorities is also spoken of as "Lhása country." As a matter of fact, the country in question, consists of four provinces, viz., on the east "Kham," (meaning "side") then comes Oo (spelt "U" in our maps and meaning "centre") in, which is the town of Lhása, then comes "Tshang" (meaning "pure,") and then comes what was once Ngarees-khorsum (see under "Ladák.") Prior to the Dogra conquest of Ladák, the Ladákis used to look upon the Lhása Government as all powerful in things temporal, and spiritual. It is still regarded with great awe by Ladákis.

T 642 648 115 The Lhása Government, its constitution, and the extent to which it is subject to Chinese guidance, is a subject of which but little is generally known, and the following information, obtained by me from the SkooSHok (avatár) of Speetuk, and other persons who have resided at Lhása, may therefore be of interest, and is inserted accordingly, though beyond the ordinary scope of this work, which professes to deal only with Ladák or Western Tibet.

In olden days, Lhasa was governed by Kings, who to some extent were under the influence of China, but, according to Markham, Chinese power was first definitely established in Lhása in 1720, when resident Political Agents were appointed. In 1749 an insurrection against the Chinese broke out, which ended in favour of the Chinese, and resulted in the establishment, at Lhása of Lobzong Kalsang the sixth Dalái Láma, with two Chinese "Ambáns" or "Residents," to assist him in the administration of the affairs of the country.

T 642 Since then no fundamental change in the constitution of the Lhása

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Government has taken place. The following is a list of the several names, by which each of the chief Lhása officials, is known to Europeans, to Tibetans, and to the Chinese, but which are, owing to their indiscriminate use, an occasional cause of confusion.

[89]

ENGLISH NAME	TIBETAN NAME	CHINESE NAME
(1) Grand Láma.	(1). (a). Giálwa Rinpochey or "the gem of Majesty" (b). Deyba Zhung or Deywa Jung or "happiness centre."	(1). (a). Dálai Láma or "ocean Láma." (b). Tali Lama or "Great Lama."
(2). The Tashi Lunpo Láma (or incarnation).	(2). (a). Panchen Rinpochey or "the gem of learning" (b). Tashi Lunpo or "mass of glory."	(2) .....
(3). The Ghaldan (or Galdan) Láma.	(3). GHaldan (or Galdan) Láma.	(3) .....
(4). Regent.	(4). (a). Giáltshaps Rinpóchey or "Vice-roy gem." (b). Pot Gialpo.	(4) Nómenkán.
(5). The Ta Láma	(5). Ta Láma this is, I think, the title of the Láma deputed either from Lhása to Pekin or "vice versa."	(5). Ta Láma.
(6). The 4 Ministers.	(6). The 4 kálons. These are never priests, and are always members of the old ruling family.	(6). .....

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The Chinese Residents or "Ambáns" do not attend Durbar. They are supposed to rank next below the Grand Láma. They call on the Grand Láma, but he does not return their call. All other persons have to call on the Ambáns, but I do not know what calls are returned. The Ambáns live just outside the town of Lhása.

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The following account of the establishment of the hierarchy of Grand Lámás has been obtained from Cunningham's book on Ladák.

"In the middle of the fourteenth century appeared the great Lámá Tsongkhápa. Some say that he was an incarnation of Amitábha (Hod-pagmed), and others of Manjoo Sri (Jámia). He was born in 1355 and died in 1419. He built the temple of Ghaldan, and was the first great Abbot (Kanpo) who occupied the Ghaldan chair.....Previous to the establishment of the Ghaldan chair by Tsong-khápa, there would appear to have been no great patriarchs or head Abbots..... but the principle being once established, the attainment of this rank became an object of ambition, and the great Abbots of Ghaldan were soon eclipsed, by the superior piety, greater learning, and more active zeal of the Abbots of Tashi Lunpo. But the fame of Tsong-khapa was confirmed. He..... had originated the great sect of Geylukspa (the virtuous) which are distinguished from the older sects by a yellow dress. This sect is now the most numerous in Tibet, and both the Dalái Láma of Lhása and the Tashi Lama of Tashi Lunpo belong to it ..... Geydun Tubpa the founder of Tashi Lunpo .....built the temple in 1445, and died in 1474. Before his death, he had supplanted the Abbots of Ghaldan in the estimation of the people, and his successors have enjoyed the reputation which he established, for previous to his time, the great Abbots of Ghaldan, had been elected by the choice of the Lámás, but the bold and original mind of Geydun Tubpa, devised the present system of a perpetual incarnation. He himself was said to be an incarnation of the celestial Bodhisatwa Padma Páni, and at his death he relinquished the attainment of Buddahood, that he might be born again and again, for the benefit of mankind. He died in 1473, and in 1474 his successor Geydun Giatsho (the Ocean of Lámas), was discovered as an infant, by the possession of certain divine marks. The fifth in succession, Navang Lozang Giátsho, founded the hierarchy of Dalai Lámas at Lhása, in 1640, and made himself master of Tibet. In 1643 he rebuilt the Potála monastery, and in 1650 [90] after repeated solicitations, he paid a visit to the Emperor of China."

Cunningham might have added that it was on the occasion of this visit, that the Emperor of China bestowed upon him the title of Dalái Lama," meaning "Ocean Láma."

From this point, Markham's account is clearer than Cunningham's; he says, speaking of the first Dalái Láma. 175 792 775

"After a long reign, he went away to reappear as two infants, if not three; for though he was the fifth Tashi Láma, he was the first Dalái; and since his time there have been two great incarnations of equal rank, the Dalái Láma at Poláta, who is an incarnation of the Buddhisatwa Avâloketeswára, and the Tashi Lama, at Tashi Lunpo, the incarnation of the Boddhisatwa Amitábha."

Avâloketeswára and Padma Páni are the same, the former is the Sanscrit, and the latter the Tibetan name. The same explanation is given by Cunningham, but nevertheless I doubt its accuracy, for as I understand the incarnation theory, it is impossible that the first Dalái Láma should have died, and then reappeared as two incarnations, for the spirit, which is the only part which takes re-birth, is one and indivisible. For further information on this point, see the article under the heading "Incarnation." When the Speetuk Incarnation was with me, I brought the point to his notice, and he said it was not correct that the first Dalái Láma had died, and re-appeared as more than a single incarnation. He admitted that the first Dalái Láma was the fifth Tashi Láma, but said that while the subsequent Dalái Lámás were incarnations of the first Dalái Lámás, the Tashi Lunpo Lámas were some other incarnation. [115]

This point is not of practical importance, for it is enough that we know that Tsong-khapa of Ghaldan, founded the yellow sect, that the fame of the Ghaldan Abbots was subsequently eclipsed by that of the Abbots of a junior monastery of their own sect, viz., Tashi Lunpo, that the fifth Tashi Lunpo Abbot became also master of all Tibet and the first Dalái Láma, and that since his death, the Dalái Láma and the Tashi Láma have reappeared as separate incarnations. 175 792 795

Under the heading "Incarnation," I have explained the ordinary method of ascertaining where a deceased Skooshok (Incarnation) has taken re-birth. In the case of the Dalái Láma, the procedure is but slightly different--among other things it is believed that when Lámas of Potála, (the monastery to which the Grand Lámas belongs), go out to find the newly born incarnation, the infant, in whom the late Grand Láma has really taken re-birth, obtains for a moment the power of speech, and informs his parents that the Lámas have left Potála to come and claim him. 775 792 787

792 795 787 [662] It occasionally happens that persons who are ambitious enough to desire that their son should become the Giálwa Rinpochey, are wicked enough to make false representations regarding the existence of marks, and circumstances attending the re-birth of the true incarnation, and the result is that several infants are put forward, all claiming to be the incarnation of the last Dalái Láma. When this happens, one hundred and seventeen of the chief Lámas of Lhása assemble in Council, and to each of these is given a number of slips of paper, equal in number to the number of the infant candidates for the Dalái Lámáship; on each slip of paper, each Láma writes the name of one candidate. If there are three (or as the case may be) candidates, each Láma writes their three (or as the case may be) names on three separate slips, having done this, each slip is folded up and encased in a roll of paste. A vessel or water pot, called a "pungpa," is then brought round, and into this, each Láma puts the several rolls of paste he has made, each containing the name of a candidate. The "pungpa" is then closed and removed to the praying room, where it is kept for either seventy-one or thirty-one days, during the whole of which time, the Lámas, in relays, keep up a continuous service, praying to Buddha to enable them to select the true Incarnation.

[643] When the period of praying is over, the one hundred and seventeen Lámas again assemble, but this time, one of the two Chinese Ambáns is present, and [91] the "pungpa" is brought in, and placed before him; the lid is opened, and he is given a pair of brass pincers, with which he extracts from the "pungpa" one of the paste rolls. The roll thus extracted is then opened by the Amban, and the name written on the slip of paper enclosed therein, is announced by him to be the name of the successful candidate. [648] Intimation of this fact is then immediately sent to the Emperor of China, not for confirmation or approval, but merely for information. After this, the infant incarnation is treated like any other incarnation, that is to say, he remains with his parents till he is about four years old, and then the ceremony is gone through of calling upon him to repeat the circumstances of his last life and death, and to identify property which belonged to him during his last life. When this ordeal has been gone through, the youthful Dalái Láma is removed to the Potála monastery, there to be educated, and to spend the rest of his life. As already explained, under the heading "Incarnation," it occasionally happens in the case of ordinary

incarnations, that the infant believed to be the incarnation, fails, when it has reached the age of about four years, to give a satisfactory account of its former life, and to identify its property. In such cases, the Lamas conclude that they have made a mistake, and they recommence their search for the true Incarnation. 792 775 787

I asked the Speetuk Incarnation what happened if an infant, declared and reported to the Emperor of China, to be the Dalái Lama, subsequently failed to give an account of his former life. He replied that such a thing never happened, for before the Ambán drew a name, the one hundred and seventeen Lámás had been praying for many days that the right name might be drawn, and after that, it was impossible that any but the right name should be drawn. [648] [643]

A Dalai Lama is a minor till he reaches the age of eighteen, and during his minority, a Regent, of whom I shall have occasion to speak hereafter, carries on the duties of his office. 792 643

Experience has shown, that Dalái Lámás frequently die during the period of their minority, and it is more than half suspected, that they are brought to an untimely end, by the Regent, who is thus enabled, during a further term of minority, to retain in his own hands, power which would otherwise pass to the Dalái Láma.

The ordinary civil and political administration of the country is not interfered with by the Dalái Láma, whose only duties are those which attach to him in his capacity as the head of the Buddhist faith. He is the supreme authority in all matters pertaining to religion, to the Lámás, and to the monasteries and their extensive properties. 642 792 423

The official next in rank to the Grand Láma, is the Tashi Lunpo Lama. He is an ordinary incarnation (of the Buddhisatwa Amitábha) and ordinarily lives at the Tashi Lunpo monastery. 792 643

The next official is the Abbot of Ghaldan, but of him nothing further need be said than that he usually resides at the Ghaldan monastery.

The official fourth in rank, is the Regent or "Giáltshaps" or "Pót Gialpo." When a Dalái Láma dies, a Regent is appointed to carry on his duties, till such time as he shall have taken rebirth, and attained the age of eighteen years, when he assumes full authority, and the post of Regent is abolished.

According to rule and custom, the "Giáltshaps" must be selected from among the five incarnations, who respectively preside 643 745

T 643 795 WT 795 T 643 792 795 648 T 647 792 T 642 565 T 648v 648 662v

over the monasteries of (1) Stangial Ling; (2) Tseychok Ling; (3) Ghaldan; (4) Goondey Ling; (5) Tsomon Ling. The people of Ladák are not permitted to become members of any of these monasteries. When it becomes necessary to appoint a Regent, all the leading Lámás meet, to consider which of the five candidates is best fitted for the post. If it is considered that only one of these is fit for the appointment, he is at once nominated by the Lámás, who then send intimation of the fact, to the Emperor of China, through the Ambáns. If, however, it is considered that several of the candidates are suitable for the appointment, their names are submitted to the Emperor of China, who then nominates one of them to the post of Regent.

The next greatest official is the Ta Láma, but of him nothing need be here said.

[92]The only remaining members of the Lhása Government, are the four Kálóns, who, except in regard to religion, monastery lands, discipline, etc., are the real rulers of the Lhása State. They must be men of aristocratic descent (roospathonpo), and are, as a rule, members of the family of the old Lhása Kings. They must also be laymen, for no Láma can become a Kólón. A man who has once been made Kólón, retains the appointment for the rest of his life, or until he chooses to resign it.

When a death, or resignation, takes place among the Kálóns, the survivors consult together, as to the person to be selected to fill the vacancy, and after arriving at a decision among themselves, they embody their recommendations in reports, which they have to submit on the subject, to the Grand Láma, and the Chinese Ambans. The Speetuk Incarnation, who has lived at Lhása for many years, (and from whom I obtained the above information) informed me that, in the matter of appointments to a Kálónship, no reference is made to Pekin, but that, as a matter of fact, the Chinese Ambáns at Lhása, have sufficient influence to bring about the nomination of any eligible candidate, and to prevent the nomination of any person whose appointment would be distasteful to the Pekin Government. From this it would appear that, at any rate from a political point of view, the Lhása Government is substantially a Chinese Government, for the whole of the ministry, consists of men who have been practically selected by the Chinese Resident, and who may, therefore be considered as his creatures, and committed to a certain line of policy, dictated by the Chinese Government.

[93]LINEAGE--roospa or riks. 613

LINEAL MEASURE--The lineal measures of Ladák, which are exceedingly rough, are as follows:-- 804

1 sor - 1 finger breadth ... ... = about 1/4 inch.
1 lakpa - 5 fingers breadth ... ... = " 4 inches.
1 peetho - distance of span, with thumb and forefinger ... ... = " 8 "
1 thógang - full span, with thumb and little finger ... ... = " 10 "
1 skanggang - distance from elbow to knuckle = " 14 "
1 thoogang - distance from elbow to tip of fingers " 18 "
1 domgang - distance from finger tip to finger tip with the arms held out straight from the sides ... ... = " 6 feet.
1 giangtak - as far as the human voice can be heard ... ... = " 300 yards.
1 migthong - as far as a man can be seen with the naked eye. In the clear air of Ladák this would ... ... = " 2 miles.
1 lamphet or "half a day's journey," also called zanlam or tshallam or "the breakfasting distance ... ... = " 6 miles.
ngeemáchik or ngeenlamchik or "a day's journey" = " 12 "

For further information see under heading "Mile."

LIVID--rdong nakpo gioor ches. If a Ladáki means to say that a person changed colour in any way, owing to fear or shame, or any other unpleasant sensation, he would say his face turned black. But if the change of colour was [94] attributable to any pleasant sensation, he would say his face turned white. 152 822

LOAN--skinba or skinbo or respectfully karkeen; a loan either of money, grain, etc., and on which no interest is charged. Bulon, a loan of any sort, on which interest is charged. Yártey, a loan, when the identical article lent is to be returned. 426

LOCKET--kabzóma. The rectangular, box-like, locket, made of silver or copper, and worn by Ladákis suspended from a necklace or string round the neck. It usually contains musk or religious charms. 301 788

789 [95]MAGIC--thul (or thul) stan ches (to perform in a general sense) thoosna giap ches (to bring down fire from heaven to consume any thing) nganchhos cho ches (to bewitch, by means of religious charms, etc.), reepSHing or teepSHing (a magical wand-made of a very rare kind of wood, and possessing the virtue of enabling the person holding it, to become invisible).

795 609 MAHOMEDAN--pheepa or Mussalman. The word "pheepa" means "outsider" and is applicable to all persons other than Buddhists, who are called "nangpa" or "insider," but as a matter of fact, Muhammadans are the only persons usually called "pheepa," and the word may therefore be considered as applying to them only.

583 601 MAKPA--Makpa. This is the name given to the husband of a woman who is sufficiently well off to select a husband for herself, instead of being married in the ordinary way. For particulars see under heading "Husband."

412 [96]MALLET--thómálak (iron hammer as for driving in tent pegs) thóa (large sledge hammer) chhombur (the heavy wooden beaters used in Ladák for consolidating new metal on a road or newly laid turf, etc.)

273 MALT--lums. In Ladák, barley (nas) required for malt is cleaned and put into a large cooking pot to a depth of 6 or 8 inches and water is then poured over it, to a depth of about 3 inches. The whole is then boiled gently till the water is absorbed by the barley which is then called "Lums."

The Lums is then taken out of the boiling pan and spread out to cool, after which it is sprinkled with a mixture of powdered ginger cloves and nutmeg, a little yeast (phaps) is also added. The whole is then mixed up and put into a sack, and covered up to keep out the cold.

In about 60 hours it ferments, it is then put into a large earthen vessel for about 18 hours during which time it rises, water is then added, and after 2 hours is drawn off and strained. This is the best kind of "chhang" (beer) and is called "machhoo." After this, water is three times more added and drawn off and strained. The resulting liquors are then mixed up together and sold as "chhang," which is a kind of small bees not much

appreciated by foreigners, but constituting the national drink of 273
the people of Ladák.

[97]MARRIAGE--pakston or respectfully skoobak. After the "be- 584
trothal" ceremony (see Betrothal) has been performed, a month or two is usually allowed to elapse before the wedding takes place, though sometimes a year or more passes between the time of betrothal and the time of marriage. When a day has been fixed for the marriage, the procedure is as follows:--

On the day fixed, the relatives (nien) of the bride (pakma) assemble 585
at the bride's house, and those of the bridegroom (pakpho) at the bridegroom's house. At night-fall the bridegroom goes with from 5 to 7 of his friends (ngiópa) to the bride's house, he finds the outer door (giázGHo) of the yard (stárá) shut, and guarded by male relatives of the bride, he gives a few rupees to them and they then allow him to enter, but when passing between this gate and the door leading into the house itself (giázGHoi nángkuk) he is surrounded by the bride's female relatives, who pretend to be very angry, and beat him with small sticks. To these also the bridegroom has to give a few rupees, and he is then allowed to enter the house. The bridegroom, with his friends, is then feasted by the bride's relatives, but the bride does not appear. Much "chhang" drinking, music and dancing is indulged in, till about 1 or 2 o'clock the next morning, when the best man (ngiátheetpa or ngiáthritpa) accompanied by some of the older male relatives of the bridegroom, goes to the kitchen (mákhang) in company with the parents and relatives of the bride. The bridegroom and the rest of his party do not go to the kitchen.

The guests take their seats in the kitchen and each one puts his drinking cup (korey) on the ground in front of him and "chhang' is then handed round by a male relative of the bride's, accompanied by one of female relatives, who has a stick in one hand. The latter takes up the cup of each guest in turn and fills it, and if the guest fails to drink freely, she beats him. This ceremony is called "nanchhang" or "insistance chhang." During this time a ceremony known as "thóhloo" is taking place, it is enacted by two old men, one being a relative of the bride and the other a relative of the bridegroom. First the relative of the bride gets up and sings a sonnet in praise of the bridegroom; the other old man must then get up and reply, by singing a

585

similar sonnet in praise of the bride, after which the first man again sings, and so on for two or three times, if either singer fails to reply to the other, he has to give the other party a few rupees, or a goat, etc. At this time the bride's parents stretch a rope across the room, and on it they hang all the clothes, ornaments, etc., which constitute the "trousseau" of the bride, any cash there may be as a "dot" is counted and placed in a box. These clothes, etc., are called "raktak." A list of the [99] articles is then made out; it is called "zongeek," and is carefully kept, as a record of all the fine things given on the occasion. The best man then takes possession of the raktak and remarks that it is getting late, and that he would be glad if the bride could be made over to him.

The bride's relatives then protest that they don't know where the bride is, as her girl friends (yátodzámo) have hidden her. The best man has to give a few rupees to the yátodzámo, who then produce the bride who is in a flood of tears (often genuine), and lead her up to her mother. The bride then embraces the feet of her mother, father, brothers, sisters, and other relatives, after which the best man puts on to the bride's head a hat called "SHamskor-i teebi" (with very broad brim, fur-lined underneath and velvet covered above), and over that he fastens a "khatak" or "scarf of salutation," and then the bride's mother's brother (azhung) takes the bride upon his back and carries her out to the "glázGHo" where a horse is in waiting for her.

The first to leave the bride's house is the ngiátheetpa (best man) who is followed by the ngiópa (bridegroom's relatives), then comes the bridegroom (pakpho) then comes the bride (pakma), who has not yet been seen or spoken to, on that day, by the bridegroom, and the rear is brought up by the bride's friends, musicians and spectators. As the wedding party passes by other villages, on its way to the bridegroom's house, the villagers come out with offerings of satoo, ghee, etc., called "kalchhor." The ngiátheetpa touches these offerings and remits them, and gives a small present to the persons bringing them.

On arrival at the bridegroom's houses, the door is found open, and in front of it are some Lámás (priests). The bridegroom and his party dismount, and beg the bride to dismount; she, weeping all the time, refuses to do so, but eventually the bridegroom's friends give her a present of a horse or a rupee or two, according to their wealth, and she then dismounts. Bride and bridegroom

then stand up in front of the Lámás, with clasped hands and bowed heads, and certain prayers are read. The prayer book is held by a novice or Láma of low rank, and the Hlóbon or head Lama reads from it. While doing so, he holds, in his left hand a bell (treeloo) and a small drum (daroo), and in his right hand, a sceptre (dorjey) and some grains of rice and barley. He rings the bell and sounds the drum with his left hand, and with the right he scatters the grain over the heads of the young couple. The bridal party then enter the bridegroom's house where they find two mystic signs, traced by the Lámás in barley or other grain, on the floor. On one of these the bride sits, and on the other the bridegroom. 586

Between them is placed a measure, filled with grain, in which is an arrow standing up, and having a small pinnacle of clarified butter affixed to its top. The bridegroom's mother then offers "chhang" to the bride and bridegroom, after which a Láma comes and sprinkles them with holy water. This completes the religious part of the ceremony. The bridegroom, with all the males of the party, then goes to another room where dancing and merriment takes place. The bride, with all the women of the party, remains behind. After remaining a while watching the dancing, the bridegroom is permitted to retire and rejoin his bride. During the whole of the next day, the merriment is kept up, and in the afternoon the bride, dressed out in all her best, and wearing all the jewels she possesses, comes out with her husband and walks round to show herself off. She has to dance with the ladies of the party, and the bridegroom with the men. Having done this, they are at liberty to retire. The feasting is kept up that night, and the next day the guests go off to their respective homes. For seven days, bride and bridegroom remain in their house, but on the eighth day they must start on a journey, to make their bow to all their relatives. Having performed this duty, they return to their home, and begin their ordinary married life.

If the parents of the bride and bridegroom are too poor to bear the expense of a regular wedding, they arrange that the bridegroom shall come quietly some night, and elope with his lady love. 583

[99]In such cases, that is to say, in the absence of any merry-making, no civil or religious marriage ceremony is performed. If at any future time, within a year or so, the parties concerned are in a position to give the marriage feast to friends and Lámás, they 585

585 can do so, but the fact of its not being given, does not invalidate the marriage. It is considered the correct thing to give a marriage feast, for the giving of it gratifies the vanity of the person concerned, and what is far more important, if no feast is given, the bridegroom gets no "raktak" with his bride. In most oriental countries it is customary to marry a girl, at latest, so soon as she reaches the age of puberty, but in Ladák a bride is generally as much as 16 years old before she is married. Should it turn out, as not infrequently happens, that the bride is not a virgin, the bridegroom does not take it amiss, not on philosophic grounds, but because he really deems it a matter of no importance.

595 585 Younger brothers of the bridegroom take no part in the marriage ceremony, though after the whole of the ceremonies are over, they become by right co-husbands, whether the lady likes it or not, and whether the elder brother likes it or not.

583 585 The ceremonies observed at makpa weddings are similar to those of the pakston wedding, with this difference that instead of the bride being taken away to the bridegroom's house and becoming his property, the bridegroom remains at the bride's house, and becomes her property.

583 MARRY TO--pakston cho ches, to marry in the ordinary way. Pakston tang ches, to give in marriage. Makpa khiong ches to take a "makpa" husband, and makpa chha (or khier) ches, to be taken in marriage as a "makpa" husband (for "makpa" see "Husband)."

231 [439] MASTIFF--zang-khee or chang-khee. The zang khee is the real Tibetan mastiff, the chang-khee is the Chángthang half-bred looking mastiff. The pure mastiffs are procurable only in Lhása; they are very handsome, but costly to purchase, and quite useless, as they very seldom become properly domesticated. They won't follow well, and they can't march or stand the slightest heat.

[100]

311 MEADOW--ól-tháng (a field of lucerne grass). There are no grass fields in Ladák, though turf is found near the edge of a stream.

264 262 MEAL--pakphey (atta), záches (food). The following are the meals eaten by a Ladáki during the day, viz., (1) chheenan taken at dawn, and consisting of satoo: with tea or milk; (2) tsáma or tsálma taken about 10 o'clock, and consisting of satoo and tea, (3) pharma taken at noon, and consisting of satoo and tea, with

meat if possible; (4) zára or dzára taken about 2 o'clock, and consisting of satoo and tea or milk, (5) GHonzan taken at evening time, consisting of satoo, tea or milk, with meat and vegetables if possible. 264 262

The poor people eat only chheenan zára and GHonzan.

MEASURE--tap-ches (a foot rule or other measure). 804

An account of the lineal measures in use in Ladák has already been given under the heading "Lineal Measure." For ordinary dry goods, the Indian system of weighing by seers and maunds is used, and sometimes the Kashmiri weights, called "Kacha" weights, are used, thus the following table may be drawn up:--

1 Chittak	(Indian)	=	2 ounces.
1 Seer	(Kashmiri)	=	12 2/3 ounces.
1 Seer	(Indian)	=	2 pounds.
1 Batti	(Kashmiri)	=	4 "
1 Maund	(Kashmiri)	=	32 "
1 "	(Indian)	=	80 "

The lower classes are not generally familiar with the "Chittak," they guess at any weight less than a seer. [565]

Salt and rice and all other grains not grown in Ladák, are weighed by the above measures, but for grains grown in Ladák, the following is the system of measurement. The units of measurement are the khal, the bo or bho, and the trey or brey, or (in composition) drey.

In ordinary use there are three kinds of each of the above measures, viz., the sär-khal, the yool-khal and the phokskhal the sär-bo the yool-bo and the phoks-bo also the sär-drey, the yool-drey, and the phoks-drey. Consequently if a man speaks of any of these three measures, he must be asked which of them it is to which he refers.

There are also two other measures, the one called "pundrey" and the other "ongsdrey."

The "pundrey" is the measure used in monasteries for measuring grain paid back, as interest, on grain borrowed from the monastery. I am told it is a rather large "brey" measure.

The "ongsdrey" is used only at harvest time, for measuring, or dividing, the cleaned grain crop. I am told it is only an ordinary "brey" measure heaped up. Neither of these are of any consequence as they are not in general use, but the followi g

804 table of the common measures may be useful. I caused the measures to be filled with barley, and I then had the barley weighed, so the figures below given must be accurate so far as they go, but I presume that no two "brey" or "bho" wooden measures, are of exactly the same size:--

	Srs.	Chtk.	Tola.
1 särdrey =	0	8	3
1 yooldrey =	0	10	3
1 Phoksdrey (or lchaksdrey) =	0	11	4
1 sär̈bo (or sär̈bho) =	2	11	0
1 yoolbo (or yoolbho) =	3	2	0
1 phoksbo (or phoksbho) =	3	11	4
1 sär̈khal (or 4 sär̈bo) =	10	8	0
1 yoolkhal (or 4 yoolbo) =	12	8	0
1 yhokskhal (or 4 phoksbo) =	14	12	0

I have tried to obtain the weights which would correspond to our Apothecaries' weights, but have failed. The two local medicine men, to whom I applied, said the names existed, but not the actual weights, these latter being used at Lhásа, but not in Ladák, where medicine is measured out as amounting to the weight of a rupee, the tenth of a rupee, or as the case may be.

[101] In the Ladák Gazetteer certain measures called "Troy" and "Avoirdupois" are given, but as far as I can make out, in addition to the measures already herein given, there remains only one table of weights, which may be called either "Troy" or "Apothecaries," but not "Avoirdupois," and this, according to Strachey, is as follows:--

1 skarma	=	6 grains.
1 ka	=	15 "
1 sho or sro	=	1 drachm.
1 SHang or srang	=	1 1/4 ounces.

The (Lhásа) "Troy weight" as given in the Gazetteer is as follows:--

1 skarma	=	1 grain.
2 1/2 skarma	=	1 kagang.
4 ka	=	1 SHógang.
10 SHo or sro	=	1 SHangang.
50 SHang or srang	=	1 SHilka or dotsat or Chinese silver ingot, weighing 166 2/3 Indian Tolahs.

000 MEDAL--Medals were not known in Ladák in the days of the Ladák

MEDAL--Medals were not known in Ladák in the days of the Ladák Rajas; but soldiers who distinguished themselves in the field, were given grants of land. 703 423

[102]METEMPSYCHOSIS--Ladákis are believers in the theory of metempsychosis or the transmigration of souls; skieywa thop ches is the word used to signify re-embodiment of a "soul" or "life." They think that re-births are according to merit, that is to say, that if a man has led a virtuous life in this world, he will get a better re-birth than if he had led a vicious life. A very great and good man may take re-birth as a "skooSHok," (see "Incarnation"), but that is a very unusual occurrence. There are six classes into which ordinary re-births take place--the first on the list is the most to be desired, and each succeeding one is worse than the one before it. 775 779

(1) hla (gods or fairies); (2) hlámáeen (demi-gods); (3) mee (man); (4) tutro or tudro (animal); (5) eedak (a fabulous animal supposed to be always suffering from hunger and thirst, owing to its having a huge belly, but a long thin neck like, a hair of a horses tail, and through which sufficient nourishment can never pass to satisfy the cravings of stomach); (6) ngiálwa (hell, but unlike the Christian hell it is only for a time; for according to the Buddhist religion there is no such a thing as everlasting punishment).

The expression "tharlam (or tharpa) thop ches" signifies "to escape from further re-births," and "chirmeeldzokpa" signifies "one who has attained nirvána, and will not return to earth."

MILE--The word "mile" is not generally understood, but most Ladákis have an idea as to the "kós" which they put down at about a mile and a half. The ordinary way of measuring long distances is by the "ngeemachik" or ngeenlamchik, or "days journey," consisting of about 12 miles. For short distances they measure by the "tháng," i.e., plateau, or fan, but as a "tháng" may measure a few hundred yards or several miles, this system of measurement is not of much use. For particulars regarding the "migthong" and other measures of distance, see under the heading "Lineal measure". 804

MILL--ranthak (water-mill) hlungskhor (wind-mill, to be seen in Chángtháng not in Ladak; they are very small, and only grind about 2 pounds of grain per diem), lakskhor (hand-mill). 256

316
466 [103]MINER--There are none in Ladák. The only mines in Ladák, are the Pooga mines, where borax is made, and these are worked by what is practically "Beygar" or forced labour, as certain villages are compelled to supply a certain number of men to work in the mines, at a merely nominal rate of pay. These mines are about to be closed for some time probably for ever.

564
645 MINISTER--In the days of the Ladák Rajas, "Ministers," that is to say, all the upper class officials, belonged to the "rjeyriks" caste, which again was divided into four Sub-divisions, viz., 1 cho, 2 kálón, 3 lonpo, 4 hlardak.

In Ladák, the Prime Minister latterly belonged to the kalon section, hence the word kálón has come to have the meaning of "Prime Minister." I believe the cho section is that from which Prime
631 Ministers were selected in older days. Now-a-days, Ladák is
647 governed by a Kashmiri Wazir and Náib-Wazir, whose Ladaki assistants are spoken of as "trungkhor" or "those who sit round in front" of the chief.

564 MINSTREL--hlumkhan (a singer), rdungkhan (a player). The pro-
463 fessional singers and players are of the "beyda" and "mon"
533 castes, but no shame attaches to singing and playing and many zamindars and other persons of good caste, play and sing at weddings, and on other festive occasions.

805 MINUTE--tshirla or ngótok (exact). The Ladákis don't count time by the minute--for "a few minutes," they would say "SHribchik" or "sribchik." Time is of no value to them, and they count very roughly, i.e., by the half day, etc. The Lámás have hour glasses, some work with sand, like our hour-glasses, others are brass vessels with a small hole in them, so arranged that the amount of water entering the vessel, through this hole, in the course of an hour, causes the vessel to sink in the pan of water in which it is kept. Up to the present time Ladákis have not taken to watches or clocks.

[104]

797 MISSION--For the past four years there has been a branch of the Moravian Mission, established at Leh, but though the missionary at the head of it, my very worthy friend the Reverend F. A. Redslob, is a Tibetan scholar, in touch with the people, and universally liked and respected, by all who know him. I do not

think the Ladákis show much inclination to join the Moravian congregation. A Roman Catholic Mission has more recently been established here, and may possibly prove more successful, as a proselytizing agency, for apparently, there exists an extraordinary similarity between the mystical ceremonial of the Lamaistic ritual, and that of the Romish Church. Religious considerations apart, the Ladákis would do well to adhere to the faith of their forefathers, for Christian Missionaries will never agree that Christianity and polyandry can exist together, they will therefore induce their disciples to drop the practice, though on the day that polyandry ceases to be general, the sun of the country's prosperity will set for ever. Polyandry and Lamaism most effectively check the increase of population, and the consequence is that every one is fairly well off, the people are happy and crime is rare. With a non-Buddhist population, all this would be changed, the country would be rapidly overpopulated, and the people steeped in poverty, misery and crime. The three acres, a cow and a wife principle may be well enough in countries having a landed gentry to be despoiled, or vacant lands to be taken up, but for Ladák, where there is no land to be got, and no country suitable for the emigration of a surplus population, it would amount to an economic error, to encourage the introduction of any innovation, having an undeniable tendency towards the ultimate abolition of the practice of polyandry.

797 595 779 114 [674] [311] [167]

[105]

MOLE--SHmeya or rmeya. Ladákis think that a mole on a woman's face is a beauty. 826

MONK--Láma (general,) geylong (a full monk), geytshul or tsunchhung or chhungjung (a neophyte), but see under heading "Láma." 792

MOP--sumba. In Ladák a mop is made by fastening on to the end of a stick, a piece of sheep skin, with the wool left on it.

MORNING--hngamo (general), ngeema tsikSHar (sun, rise) ngeema-tsalm breakfast time about(10 o'clock). ngeema ngeenggung (mid-day). For "good morning," the word "joo" is ordinarily used; but if a layman addresses a Láma, or when one Láma wishes another "good morning," the word "chhak-tshal" is used. 195 805

415 [106]MUG--kórey; the shallow, saucer-like, drinking vessel made of wood, and some times lined with silver, which all Ladákis carry about with them.

764 MUMMY--ro skámpo. Tibetans usually burn their dead, but when a great Láma or Incarnation dies, they take the body, and without removing the inside, etc., place it, just as it is, in a large coffin, which is then filled up with salt, and removed to a suitable place where a chhorten is erected over it.

826 MUSCULAR--roosthak or roosthrak. Ladákis think a man full of blood (no muscle) is a strong man hence the name.

564 MUSICIAN--mon. In Ladák the "mon" is the musician caste. There
523 is no Ladaki word for "musician," the book word is rolmókhan.

000 MUZZLE--khamtshul (the lower part of face), khákaps (in Ladák these are made of plaited horse hair).

601 [107]NEPHEW--tasháo (general); acho-i-butsa (elder brother's son); no-i-butsa (younger brother's son); achey-i-butsa (elder sister's son); nomo-i-butsa (younger sister's son).

[108]NIECE--ácho-i bómo (elder brother's daughter); no-i bómo (younger brother's daughter); áchey-i bomo (elder sister's daughter); nomo-i bomo (younger sister's daughter); also tshámo (general).

779 NIRVANA--The Tibetan idea of attaining "nirvána" is their equiva-
781 lent to our idea of reaching "heaven". They think that life is bad; that it is full of pain and sorrow; and that the greatest conceivable bliss is the attainment of nirvána, or the state of "nothingness," which, according to our ideas, is the same as annihilation. "Stongpa ngyid" is the Tibetan equivalent for the Sanscrit "nirvána"; "ódsál" or "ótsál" (literally "light-bright") means the world to come--that place where it is always light and there is no night. "Sangeys thop ches" is to attain Buddhahood, or, in other words, "nirvána." "Kopang thop ches" is "to reach the standard of perfection" or Buddhahood. "Zhingkhams-la skiey ches" is "to be born in the field of merit," that is to say, to attain "nirvána" or to cease being reborn in this wicked world.

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re-born in this wicked world. But see also "Heaven."

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NORTHERNER--chángpa. The nomad Tartars inhabiting the country between Ladák and Lhásа are called "Chángpa." These are of course not "northerners" from the Ladák point of view, but "westerners." The word "Chángpa" cannot be used with reference to any people other than these Tartars. Other people must be described as "Yárkhandis," or as the case may be.

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NUN--chómo (a full nun); geytshulma (a novice); chólok (one who having been a nun, returns to her former life, probably for the sake of matrimony). Cunningham says a full nun is called "geylongsma," but this title is not known in Ladák. The explanations given under the head "Láma," showing the mode in which men become monks, generally apply, mutatis mutandis to nuns also. The dress of the nun is, in the main, similar to that of the neophyte; she is recruited in the same manner, and is permitted to relinquish her profession in the same manner. The yellow sect nuns shave their heads, but the red sect do not. No nuns actually live in a monastery or convent; they live in houses just outside the monastery. A nun's room or house is called "chómo i tráSHak" or "tráSHak," and the word chómóling is used to signify generally the quarter occupied by nuns. The yellow sect nuns are of good moral character, but the red sect nuns are no better than they should be. Nuns have quarters set apart for them inside the monastery, where they are supposed to sit and pray together. They do not join with monks in prayer, and are not even allowed to be present when the "skurim" or "sacrifice" ceremony is being performed. There are no ranks, and apparently there is no discipline, among nuns. Among the "dukpa," or red sect, both neophytes and monks, and novices and nuns, may, and do, work as coolies, or in the fields, but among the "geylukspa," or yellow sect, neophytes and novices may do work, but not monks or nuns. In addition to the modes of recruiting mentioned under the heading "Láma," it may be mentioned that if a man who wants children is childless, he often vows that if his wife is made fruitful he will give his first born, as a monk or nun, in token of his gratitude. Nuns never wear the bag (chhapreel), in which is kept the brass vessel (chhapluk) for holding the holy, or incantation, water (hngakschhoo).

792 795 795 [241] [842] [184]

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195 NUNNERY--chómóling is the name of the village or settlement where all the nuns live. Each nun has her own room or house, which is called a "traSHak," or respectfully "zimSHak." Sometimes two or more nuns live in one house.

576 NUZZUR--chhakkhur. This word corresponds to the Indian word "nazar," while dombung corresponds to "dáli." The custom of the country is that if a man wishes to ask a favour, or borrow money, etc., of another, he must, when making the request, present a "chhakkhur" or "dombung." The former would probably consist of brick-tea and cash, and the latter of ghee, chhang and dried apricots.

787 [112]OMEN--nganltes or nganltas (general); ltaszang (good); ltasngan (bad). The Tibetans are great believers in signs and omens, and they have at least one book filled with descriptions of the various good and bad omens. The following are good omens:-- If on the day of a wedding, a rainbow is seen, or the sky has a reddish colour. If the first person seen on awaking in the morning is a venerable old man, or a person carrying water or milk or beer. If in the morning a magpie chatters near a house it is a sign that a guest or a welcome letter is coming. Among bad omens are the following:--If a kite or snow pheasant comes and settles on the roof of a house. If a raven croaks above a house. If a jackal or dog or fox howls at night. If an owl hoots, or a horse neighs at night. If a house takes fire. If the droppings of a bird fall on any one's head. To dream a bad dream. If an ass runs in front of, or brays near, a bride and bridegroom on their way home. If the beer for a marriage feast turns sour. If a person drops a cup and it falls upside down. If the measure of grain with the arrow in it (see marriage) is upset, it is a sign that the young couple will not lead a happy life together, etc., etc.

791 [113]ORACLE--mopa or rtseespa or onpo (a soothsayer, who works by book and rule); ngonkhien (a clairvoyant.)

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681 [114]OUTCAST, TO--pheeng (or ton) ches (general); khioo ney ton ches (to put a person out of caste for any offence, etc.)

OUTCAST--khioo ney tonkhan (or pheeskhan) (as one who has been put out of caste for offending against the rules of his caste; tonkhan (as one who is a leper or notorious rascal).

tonkhan (as one who is a leper or notorious rascal). 000

[115]PAGAN--The Ladákis have no such a word in their vocabulary. 798
Buddhists are called "Nángpa" or "insiders", while those of other religions are called Hindoos, or, as the case may be, Mahomedans are called "Pheepa" or "outsiders", and atheists are called "Armendirnen".

[116]PARENT--ába (eldest father); ágoo (other fathers); ámá 601
(mother).

[117]PATRON--giápsten (friend); eedam or yeedam (patron saint 776
or tutelar divinity)--nearly every Ladáki has a "yeedam" of 572
his or her own selection.

[118]PAWN-BROKER--bundak or norrdak (money-lender); tshongpa 426
(merchant). The money-lenders and merchants are the pawn- 448
brokers of Ladák.

PELISSE--hlóGHor or hióGHor. Ladáki ladies, when in full dress, 291
nearly always wear a pelisse or cloak of scarlet and green 565
cloth, lined with white lambskin. A rich person ornaments the 301
cloak with heavy silver ornaments at throat, neck, and shoulders. Hlokpa is the goatskin cloak worn by the labouring classes, both men and women, to protect the back. But see "Cloak."

[119]PERAMBULATE TO--skora skor ches. The Ladakis, in so far 788
as they are addicted to religious observances, which is not a great deal, attach considerable importance to circum-ambulation, combined with prostrations, as a means of obtaining a forgiveness of their sins.

PERQUISITE--thoptáng signifies legal perquisite, such as the grain 675
given by [120] villagers at harvest time to the village black- 195
smiths or other village servants. The respectful word is "chhak rsten" or "zhoo rsten" signifying "offering" or "petition present"; phaksup signifies an "illegal perquisite," i.e., 662
bribe.

[120]
PETTICOAT--SHamthap, the red petticoat worn by Lámas of both 792
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797 red and yellow sects. The women of Ladák do not wear petticoats.
791 Their dress consists of patoo trousers and a patoo garment in which bodice and skirt or petticoat are joined together. The skirt part of this garment is called "hmadGHak" or hmad-yok", and the bodice part "stotGHak."

776 PHANTOM--hlandey or hlandrey--the name of a class of spirits, supposed to appear in various forms, and then to suddenly vanish out of sight; zumthhrul or zumthhul or chhumthhrul or chhumthhul, as a mirage; namSHet or namSHes, the ghost of a dead person; SHeelok, one returned from the dead. But see "Resurrection."

751 PHYLACTERY--srunga or SHunga. The Buddhists of Ladák obtain
777 from their Lámás, extracts, or texts, from their sacred books, printed on paper or longcloth, etc., these they enclose in a silver or copper casket (kabzóma) worn like a locket. The poorest people wrap them up in paper and tie them to a string worn round the neck or waist. [121] The men sometimes fasten them to their caps, and the women to their headdresses (peyrak). A Buddhist never wears a charm on his arm or wrist as a Hindoo or Mahomedan might do.

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788 PILGRIMAGE--hnasjal or jala. Ladakis go on pilgrimages to Triló́knath, the Manasarwar lake, Jowála Mukhi and other places of Hindoo pilgrimage.

776 PIPE--kanzak, or respectfully zhalzak, a tobacco pipe with a straight stem, about 10 inches long, and with small round bowl. They are made of brass or iron, and sometimes silver plated. This is the pipe of the traveller and of the villagers. Townspeople use the Indian pipe which they call "cheelam" or "gurguri cheelam." The Baltistán pipe, which is also used by Ladakis, is called "roocho-cheelam," or respectfully "doncheelam"; "poori" a pipe for conducting water, etc.; "oldong" the windpipe.

595 [123]POLYANDRY--There is no word for this. Polyandry is almost
763 universal among the Buddhists of Ladak. For further information, see under the heading "Marriage." It is said that polyandry induces leprosy, but in Ladak the disease is unknown, though

in the neighbouring province of Baltistan, where there is no polyandry, it is common enough. 595 753

POSSESSED--hlá zhukskhan or hlaba (of a good or evil spirit). The first word is used to signify a man only while actually under the influence of the spirit. Hlaba is applied to a person who is at [124] times so possessed. But see under "Festival." Gongpo (or feminine gongmo) is the term applied to the "spirit" with which a person is "possessed." 787

PRAYER WHEEL--máney chhos khor (general); máney lak skor (hand prayer wheel); mánkey chhoo skor (water-power prayer wheel). The prayer wheel consists of a cylindrical-shaped box, made, in the case of the hand prayer wheels, of copper, and in the case of the large prayer wheels worked by water-power, of wood. The cylinder revolves on a pivot which passes through its centre, and the lower part of which serves as a handle, while at the upper extremity is affixed a metal cap, to keep the cylinder in position. The cylinder is filled with rolls of paper, on which are written prayers or texts. [125] As the cylinder revolves, the texts also revolve, and as each revolution of a prayer is equivalent in merit to its repetition, and as hundreds of prayers are revolved with each revolution of the cylinder, it is clear that, according to Buddhist ideas, much value attaches to the máney chhos-khor. To the centre of the cylinder, of the hand wheel, is attached a light chain, about three inches long, and having a small weight fastened to its extremity; thus when once the wheel has been set in motion, it requires very little effort to keep it going. Máney skor ches is "to cause a prayer wheel to revolve." 788

[126]PRIMOGENITURE--góboo-i-thoptáng-i-thims (or thrims). The law of primogeniture prevails in Ladák. But see under "Entail." 428

PRINCE--giálpo or giápo or rgiálpo (ruler); giáloo or rgiáloo (child of ruler); SHráspo or sráspo (male infant child of ruler). 565 601

PRINCESS--giámo or rgiámo (female ruler or wife of ruler); SHrásmo or srásmo, (the female infant child of a ruler).

213 PRINT TO--par giáp ches. Printing in Ladak is confined entirely to the printing of texts, religious books, etc. The Lámas are the only people who print, and their methods are exceedingly primitive. They have blocks of wood engraved, and with these they print or stamp the texts, etc.

875 786 [129]PURR TO--máney ton ches i.e., to tell beads. Tibetans consider that a cat is a sacred animal, having once slept on the hem of God's garment. They think that when it is purring, it is muttering prayers, hence the expression for to purr.

751 QUARANTINE--GHak ches. In the old days, the Ladák Rajas, whenever they heard that small-pox was prevalent in Kashmir, used to impose a 10-days' quarantine at Khalsi on all arrivals from Kashmir.

776 177 [130]QUEEN--giámo or giálmo or rgiálmo. The Queen-Empress of India is known to Ladákis as "paldan hlámo" or "goddess Paldan." In pictures, the "Paldan Hlámo" one of the Buddhists' goddesses or fairies, is represented as sitting on horseback, not astride, as after the manner of Ladák ladies, but sideways; hence, as European ladies ride on side saddles, the Queen has been given the name of Paldan Hlámo. It is supposed that the Queen's children used to fly away into space, and converse with the fairies, but that latterly, as they have taken to eating pig's flesh, this power has been taken away from them.

524 QUOIT--lchaks i khorlo (the iron quoit) khábmo (the game). Ladákis have a game like quoits, only they use stones, which have to be thrown into a small hole in the ground.

525 RAFFLE TO--rgiánSHingtáng ches. Each man takes a stick and marks it, the sticks are all put into a bag together and a disinterested person draws out one stick, and the owner of it wins the raffle.

821 753 RAINBOW--zachoothung. The word "za", means 'epilepsy" and "chhoothung" means "water drink." Ladákis look upon the rainbow as the spirit of epilepsy; they say that one end of the rainbow is always in a stream, or other water, and that the phenomenon is caused by the spirit of epilepsy coming down to drink. If the shadow of a rainbow falls on any person, he or she becomes epilepti

[131]

412 RAKE--kházey (wooden, with teeth); panka (small wooden, and with no teeth).

RAVEN--chhosskiong or phorok. This bird is held in reverence and never killed. But see under "Omen." 825

[132]RECRUIT--seepa sóma. 701

[133]REMARRY TO--yáng hlokstey pakston cho ches. The first wife of a man is called his "changchhen," if she has no children, or if he is rich enough to keep two families, he may marry a second wife, who is called his "changchhungan," and if she too is childless, or if he can afford to keep three families, he may marry a third wife, who is called his "yángchhungan." So long as these three are alive, he may not marry a fourth wife. If one wife dies, another wife may be taken in her place. As a matter of fact, the Ladákis are much too poor to wish to support more than one wife in a family, and it is only the necessity for having children, who will one day relieve them of the "forced labour" duties attaching to the possession of land, that induces them to [184] remarry. If a man and his brothers have got, in common, three living wives and yet no child, they may not get another wife, but may call in to their family circle another man, to be a husband to their wives; this man is termed a "phortsak." If he too begets no child, still another man, called "pho-chhungan," may be called in. If he too is childless, the original husband and wife must resort to adoption. In the case of the death of the eldest husband of a woman, the latter is at liberty to divorce herself, in the manner described (see "Divorce)." After this she must leave her late husband's house, leaving with her husband's family any children she may have; she is then at liberty to marry again, and so on, for nine times, after which she must be content to remain a widow. If she does not divorce herself from the husband's corpse, she becomes, or rather remains, the wife of the younger brothers. She cannot remain in her late husband's house, and in possession of her children, unless she continues to remain the wife of the younger brothers. As a matter of fact, a Ladáki woman, unless she is childless, never leaves her original husband's home. In any case, it is considered improper for a man or woman to remarry within a year of the death of his, or her, wife or husband, and during this period of mourning a widower is termed "yoóksápo" and a widow "yooksámo." If

587 595 [511] [65] 597 586 768 595 768 765 587

765 587 [581] a man is left a widower while he is still young, he waits a year or so, and then marries a woman of his own age. Ladákis think that if elderly men marry young wives, the latter are likely to have young lovers, hence their selection of wives of their own age. In this, as in most other such matters, the Ladákis show a great deal of sound common sense.

779 775 [135] RESURRECTION--ró lángches. Buddhists do not believe in an ultimate resurrection of the body. For an account of their ideas on this point, see under the heading "Metempsychosis." They think, however, that persons occasionally return from the dead, that is to say, that [136] after death in this world, the earthly body and spirit may return to this world for a time. Some ten years ago a Lámá came from Lhásá to Leh and gave the following account of himself, which met with general credence. He said that he had died at Lhásá and had gone to "Ngiálwa," where he had burned for some months, after which he was removed to paradise, and that while there his "konjok sum," or "Trinity," had ordered him to return to earth for a year, to warn people of the fate which awaited the wicked. He showed brands all over his body, and said that they were the divine seals placed upon him in paradise. Needless to say, he came to collect money from the simple Ladákis. A person thus returned from the dead is termed "SHeelok."

651 656 REVENUE--yonggo (income); bap or zhing-i-bap (the revenue obtained by the State from the land tax). The revenue of Ladák amounts to about ₹69,000 a year, and consists of (1) Land Revenue, in cash, about ₹45,000; (2), Land Revenue, in kind, about ₹11,000; (3) produce of the Roopshoo borax mines, about R8,000; (4) miscellaneous receipts, about ₹8,000. In addition to the above, the State imposes a very heavy indirect land tax, in the shape of "beygár" or "unpaid labour," which land holders have to provide. Thus, nearly all public works are executed by "beygár," and the postal runners are really "beygáris" though they receive a nominal remuneration. The wood required at Leh for use as fuel is cut by "beygáris" at Chiling on the Zángskár frontier, and after being floated down the river to Ngleymo (Nimo), is there taken out and brought up to Leh by "beygaris." In addition to this, the free transport supplied to the Lapchhak and Chaba Missions, and to the ex-Raja, and to certain other persons, must be taken into consideration. The

value of "beygar" labour supplied, has never been calculated, but it would amount to a very large sum. Indeed the people object to the supplying of "beygár" more than to the payment of the ordinary revenue. The amount of the tax, in cash and kind levied on land varies very much; thus the monasteries pay about 4 2/5 annas per acre, the official aristocracy pay about 20 2/5 annas per acre, and the ordinary cultivators pay about 36 2/5 annas per acre. Assuming the total amount of land to be 1·6, we find the monasteries hold 2·2, the officials 1·3, and the villagers 14·1, respectively.

[138]ROSARY--thánga or thránga (a rosary); thrángárdok (a bead of a rosary); chhupSHat (the silver, or other metal beads of a rosary); donzin (the king bead, that is to say, the large bead on the rosary which enables the teller to know when he has told the whole of the beads once). There are usually 108 "thrángárdok" on a rosary, and occasionally 109 or 111 or 113, these are the only beads which are "told"; the "donzin" marks the completion of the bead circlet, and the "chhupSHat" are for recording the number of complete bead-circlets "told."

As each bead is "passed" or "told," the teller mutters the six syllables: Óm má nee pat mey hung, which when pronounced in the ordinary manner, sounds like Om máni padmey hung. Cunningham transcribes these sounds thus: "Aum máni padme, hun," and translates them "O lotus-bearer, hun."

Jäschke writes: "Om máni pad-me hum," and translates them "O thou jewel in the lotus, hum."

In a Buddhist sacred book, entitled the "Kábun" or (vulgarly) Káng-bum", i.e., "The hundred thousand precepts," the following fanciful explanation is given:--

There are six spheres in which a soul or spirit may find re-embodiment (see "Metempsychosis"). If the soul cannot obtain re-admittance to any of these, it cannot be re-embodied, and must therefore go to heaven, that is to say, attain nirvána, which is the goal which all Buddhists desire to reach, with as little delay as possible. The above argument is not sound, for, according to Buddhist ideas, a soul, pending re-embodiment, or admission to heaven, may wander about disconsolate in space (sem khorároo khiám ches), and it may therefore be argued that if a "soul" which has not earned its admission to paradise is in any way prevented from taking re-birth, it will

779 775 so wander about for an indefinite period, and will not be admitted to paradise, merely because it cannot gain admission to any of the spheres for taking re-embodiment. But to return to the "kábum." The pious are informed that, with a pure 788 779 heart and humble voice, they should repeat the six mystic syllables as often as possible, for that by so doing they close 775 the doors of the six spheres into which it would otherwise be possible for their souls to take re-birth.

Óm--repeated often enough closes the door of "hla-i-hnas" (fairy place).

Ma--repeated often enough closes the door of "hlámáeen-i-hnas" (demi-god place).

Nee--repeated often enough closes the door of "mee-i-hnas" (man place). [139]

Pat--repeated often enough closes the door of "tutro-i-hnas" (beast place).

Mey--repeated often enough closes the door of "eedak-i-hnas" (fore hell).

Hung--repeated often enough closes the door of "ngiálwa-i-hnas" (hell).

And it is added that if they are assiduous enough in this prayer, the result will be that they will escape the curse of re-birth, and will, when next they die, attain nirvána. The Incarnation of the Speetuk monastery gave me a slightly different version. He said, a body cannot be born unless good seed is sown; if a body is not born, a soul cannot be re-embodied. The result of repeating the six mystic syllables is, he said, to cause the "seed" of the gods, demi-gods, men, etc., not to germinate so far as concerns the soul of the person who has been diligent enough in repeating the mystic syllables.

I don't think any one in Ladák knows what the words or syllables really mean; the majority of the people don't even pretend to know.

805 796 [140]SABBATH--za-ngeema (Sunday). Ladákis do not keep one day in seven as a day of rest and prayer, but the tenth day of every month, which is called tshesschoo (meaning "date ten"), is, or should be, observed as a day of praying and feasting.

788 SACRAMENT--Missionaries use the word "tamja" (meaning a "binding" or "making fast"). Tibetans have nothing quite like the Christian sacrament, but at the time of making a vow, they

receive "tamchhoo" (meaning "binding water") from the hands of the priest, and this they reverently drink. 788

SACRIFICE TO--skoorim cho ches (to perform the sacrificial rites); chhotpa phul ches (to offer up a sacrifice). The taking of life is contrary to the Buddhist religion, live animals are therefore not slaughtered in the ordinary sacrificial manner. If a Buddhist wishes to offer an animal as a sacrifice, he dedicates it to the gods and leaves it at the monastery. This is termed "tshey thar la tắng ches;" all such animals are kept on the monastery lands, doing nothing for the rest of their lives. Another kind of sacrificial offering consists of satoo, dyed blood-red (by means of the juice extracted from the root of a medicinal herb known as "dreemok") and kneaded, and made into a particular shape and crowned with a cone of butter. It is then termed a "chhotpa." 782 779 792

SAIL--The "sails" of the Chángtháng windmills are of wood, scooped out like a ladle, "(they are called hlungsskor-i-SHokpa"). 000

SALUTE TO--joo (or zhoo) zăr ches, or respectfully chhak phul ches. When equals meet, each says "joo" or "joojoo"; if one is of slightly lower rank, he says "joo ley" and receives the answers "joo." "Salami" is the term for a military salute, and also for a guard of honour. Phiemdong táng (or pheeng) ches is to come out to salute, as the Lámás and women and musicians of a village come out to salute any person of rank passing [141] through their village. The Lámás come with their sacred musical instruments, the women with offerings of milk, satoo, ghee, chhang, and incense, and the musicians with drums and clarionets. 554 195 576 792 533

[141]

SASH--palthar (a kind of sash-like belt for holding a sword); palthar táng ches (to wear such a sash); skieyr (kasa kind of waist-band worn by both sexes). The women, in addition to the skieyraks, wear a kind of sash, called a "yok-skieyraks," and from this hangs a collection of ornaments, termed "ldócha," consisting of cowries, needles, pins, a knife, spoon, purse, etc., etc. The brass rosette-like ornament worn on the "yok-skieyraks" is called a "ldólen." 291 301

262 SAUSAGE--tshilkham or náng. A Tibetan sausage is made of mutton or goats' flesh and highly flavoured.

331 SCAFFOLDING-- Wood is too valuable in Ladák to admit of ordinary scaffolding being used during the building of a house, etc., and the builders seem to get on very well, though using only rough ladders (SHaska) and high trestles (SHingtee).

871 [142]SCHOOL--hloptá-kháng. With the exception of the Moravian
777 Mission School at Leh, there is no regular school of any kind in Ladák.

792 [144]SERMON--The Buddhist priests do not preach sermons, they con-
794 fine themselves to reading the scriptures. To read the scriptures
788 aloud to a congregation is called "máney skul ches," and the reader, who need not necessarily be a Lámà, is called "Mà̀neypa." The reader intones, and as he comes to the end of each sentence, he pauses, and the congregation slowly chants the mystic syllables "aum ma nee pat mey hung," pronounced om máni-padme hum. The congregation cannot understand the language of the scriptures, and does not care to do so, as Ladákis consider that it is the duty of the priests to look after such matters for them.

291 SHAWL--tsádir or tsazar or respectfully namtsar (a shawl); staktra
195 (the small square shawl worn by Ladák women, either as an apron or hanging under one [145] arm; it is generally made of a check pattern, either in wool or cotton).

231 SHEEP--luk (general); roobo (entire); luk (castrated); lugmo or móluk (ewe); lugoo (lamb); phólaks or thongpa (a fine fat castrated sheep ready for killing); chángluk (the large load-carrying sheep of Chángtháng).

439 [146]SILVER INGOT--These come only from China. Some are im-
435 ported to Léh viá Lhása, but most of them come via Yár-khand. The Tibetan word for an ingot is rdótsat or starmikma, but the Turki words "koorus" or "koors" and "yámboo" are also used. The ordinary koors is worth from ₹ 165 to ₹ 170. There are also smaller ingots, called "yámikma" (value ₹32) and "lugmikma" (value ₹16).

SIN--rdikpa. The inexpiable sins are the murder of a father, a mother, or an "arhat" or one who is about to attain "nirvána." Other chief sins are murder, lying, theft, fornication, and drunkenness. 688

SIR--In Tibetan there is no word for "Sir;" it is not required, as the language of "respect" is almost a language in [147] itself. The word "joo" or "jooley" added to a sentence is a term of respect, thus a servant saying "yes, Sir" would say "kasa joo." The word "Sahib" is pretty will [sic] understood near Leh. 195 576

SLATE--hiámángs. This word means "slate," but as "slate" is the only kind of slab stone known to Ladákis, all slab stones are termed "slate." Samthra (or samtha) is the name of the wooden boards used like school-slates. Dust is scattered on them, and on this the children write. 135 872

SLAVERY--GHóyálches. In former days there used to be three classes of slaves in Ladák. One class consisted of Tartars from the high Chángthán plain, which stretches from the eastern frontier of Ladák to the vicinity of the Mánásarwar Lake, who had in their childhood been sold by their parents to people of Ladák. Those were termed "GHóyál" and were slaves in the ordinary sense of the word. About 1873, Mr. Johnson, who was then Wazeer of Ladák, ordered all these slaves to be set at liberty, and he prohibited the further traffic in Tartar children. Of the slaves then set free, a few elected to remain in Ladák, but the large majority returned to their own country. Another class of slaves consisted of the illegitimate children of Dógra or Kashmiri sepoys, etc., by women of Ladák. These were termed "GHulámzádah" and were State slaves; they were supported by the Kashmir State, and had to work without receiving any pay. They were not permitted to leave the country. About 1868, an attempt was made to convert them into agriculturists, but owing to their want of skill and capital, the attempt failed. In 1871, Mr. Drew, who was then Wazeer, obtained the Maharaja's permission to set them free. They have long since been absorbed into the general population of the country. The third class consisted of State debtors, or their descendants. These debtors were fraudulent debtors having made away with, or 567 [848] 687 567 426

687 567 476 failed to account for, State grain or money, etc., in their charge. Such a debtor was, and is still, termed a "bákidár" or "defaulter." Such persons, and their descendants, were, till the year 1890, [148] obliged to work for the State in return for their daily ration only, the rest of their earnings being confiscated by the State, as part payment of the original default.

164 757 SMALL-POX--dumpa or drumpa. Small-pox is rare in Ladak, but in the summer of 1834 it broke out with great virulence, and is said to have carried off about 14,000 persons, or one-twelfth of the entire population. The Tibetan custom in regard to this disease is to take the patient away to some secluded spot, to give him a few days' supply of food and drink, and then to leave him to take his chance of recovering.

601 [149] SON--pootsa.

774 SOUL--sem (soul); SHok or srok or tshey (life); hning or sning (heart). In the Roman Catholic Tibetan catechism the word "soul" is translated "namSHes" which in Ladák is understood to mean the "ghost" of a dead person. But see "Spirit."

241 SOW TO--sáwan (or sáon) tap ches (to follow the plough and throw seed into the newly-made furrow); sáwan giástor táng ches (to scatter seed and then plough it in). The latter is the procedure followed by the very poorest agriculturalists in Ladák.

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774 776 SPIRIT--sem (the soul); SHok or srok or tshey (the life); hning or sning (the heart); tun (energy); namSHes or namSHet (a ghost); thukngyid (the Holy Ghost); sem or thuks (as the spirit of an action or speech, etc); hla or hloo (a god or fairy); hlámo (a goddess); hlandey or hlandrey or dey or drey (a demon or evil spirit or phantom); ghegs and rdon and hnotchet (evil spirits); gongpo (the spirit with which a man may be "possessed"); árak (an alchoholic drink); chut (the alchoholic essence).

787 273

516 [151] SQUAT TO--duk ches (general); tsong-tsong-la duk ches (as a Hindustani sits on the upright calves of his legs); pugdong (or pigrdong) tsukstey duk ches (as Central Asians sit, in a kneeling position, but sitting back on the up-turned heels); trupzheel-dakstey (or tubzhildakstey) duk ches (cross-legged like a tailor).

Ladáki men sit cross-legged, but for women it is considered an improper position, so they kneel on one knee and sit on that heel, keeping the other knee erect, or they sit on the calf of the upright leg and tuck the other leg under them; to sit thus is also termed tsong tsong la duk ches. Central Asians consider the Indian attitude indecorous. 516

[152]

STEP-CHILD--máyar poorok. 601

STEP-DAUGHTER--máyarpoorok-i-bómo.

STEP-FATHER--pháyar. Tibetans think that if one father dies, it is good for the children to have a step-father.

STEP-MOTHER--máyar. Step-mothers are looked on with much disfavour.

STEP-SON--máyarpoorok-i-pootsa.

STEWARD--chhakdzot or chaGHzot. The officer in charge of stores. In a monastery he is a great man. But see "Lama." 644 792

[153]STORE-HOUSE--pánga (the underground compartments kept for the storage of grain); dzot (general term). 343

STRAW--sokma or sogma (unchopped); and phugma (chaff-straw broken up by being trodden upon by the animals treading the grain out of the ears). 243

[154]SUFFOCATE TO--khásup táng ches or boksup (or tshupskor) la tang ches (by preventing respiration). Buddhists are not allowed to take life, so when the Tartars of Chángtháng want meat, they tie up an animal's mouth, thus causing it to die of suffocation; or they cause it to fall over a precipice and be killed. The Tartars then eat the flesh with easy consciences. 779 753

[155]SURNAME--Tibetans have no surnames. 551

[156]TABLE--choktsey (general term for the stool-like tables used by Ladákis); ltapchok (about 6 inches high); hlángchok 352

352 (about 18 inches high); thorchok (about 24 inches high), and rgialchok (the king's table as high as that of a European).

554 352 On great occasions, when Ladákis feed together, the height of a man's table marks his rank. The lowest in rank sit on the ground and feed off a ltapchok, while the great men sit upon cushions and feed off a thorchok, and so on.

281 439 TANNER--hlamkhan. The art of tanning is unknown in Ladák, where most of the leather used is imported from India. The local mode of dealing with a fresh hide is to wash it, dry it, again to wash it, then to rub it well with oil and to leave it to dry. The whole operation takes about four days, and the result is a very bad leather.

[157]

651 TAX--SHoGHam (octroi and general term); bap or mámila (the land tax); rátot (the cash payment taken by the State in place of a certain number of goats due as revenue); lugtot (ditto in regard to sheep); martot (ditto in regard to "thee"), also SHingtot and phugtot (ditto in regard to wood and straw).

In Lahaul the word "thal" or "thral" means "tax," but in Ladák it is used only in regard to the indirect tax, called "beygar", i.e., "forced labour."

272 439 TEA--chha (generic term); chhápak or chha-i-páoo (Lhása brick tea); chha-i-góla (Indian ball tea); cha hngonpo (Indian green leaf tea); chha-i-zangja (coarse black Lhása brick tea); chha-i-~~ssar~~ (good black Lhása brick tea); chha-i-reekar (the best black Lhása brick tea); dámoo means "a brick" of tea of any sort.

Ladákis like the chha-i reekar best, but as it costs two rupees odd per pound, they cannot indulge in it often. Ladákis mix soda, salt, butter and milk into their tea, but they do not use sugar.

415 TEA-CUP--kórey (the drinking vessel of the country, made of wood and shaped more like a saucer than a cup); káriól (or káról) i-korey (a China cup.)

[439] TEA-POT--teepreel or chháteep, or respectfully solteep. Also sámáwár (the Russian tea urn; many of these are brought down to Leh by Central Asian traders).

TEA-SPOON--thurmang chhungan (the ordinary spoon); chhathum, or respectfully solthum (the large brass spoon with which tea is ladled into the cups). 415 195

TEMPLE--Ladákis have no temples, and are not addicted to congregational worship. Almost every man has in his own house, if he is a rich man, a "Hlakchhung" or "idol room," where a Lama always is on duty to attend to the lights, repeat prayers, etc., and if he is a poor man a "Chhotkhang" or idol room. The apartment in a monastery where the sacred books are kept is called the "Chhoskhang." The room in a monastery where congregational worship takes place is called "Dookhang" or Rdookhang. 346 778 565 792 792 779 794

[160]TOBACCO--tamak. Ladákis smoke the pure leaf of the tobacco plant, grown in Baltistan. They dislike the abomination of the Indian bázár. 276 439

TOOTH-ACHE--so-i-zuk. Tibetans think that tooth-ache and the decay of teeth is caused by the presence of a small worm, which they call "So-i-boo." 763

[161]TRANSMIGRATION--khorwa or skorwa, the theory of "metempsychosis" (which see) or the six classes of beings in which re-birth of the soul may take place. 775

TRAP--peeltem (any kind of contrivance, other than a snare or noose, for catching animals); peerdung (with falling trap door, like a rat-trap). 224

TRINITY--konjok sum. The Buddhist Trinity consists of (1) sangeys konjok (Buddha); (2) chhos konjok (the Buddhist scripture); (3) geyndun konjok (the Buddhist priesthood). 779

[162]

TROUSSEAU--raktak. This is the word used to denote the whole of the property, of whatever kind, which a girl gets from her parents when she marries. The chief object, from the bridegroom's point of view, of having a set wedding is to get hold of this "raktak," for if there is no formal wedding, there is probably no "raktak." Hence the object of celebrating a wedding long after the woman has become the unmarried wife of the man. But see "Marriage." 583

534 TRUMPET--turump (military); zangdung (the long copper trumpet, used by Lamas; it is about eight feet long, one man holds the mouth-piece and blows it, while another holds up the other end of the instrument).

429 TRUSTEE--chólma. The old Ladak custom in regard to trusts was that, except in family matters, if a man entrusted his goods to another to keep, that person was answerable for them for only nine years. If the owner failed to demand his property within that period, his claim lapsed. Hence a trustee was called a "chólma lórgioo" or "nine years" trustee."

301 TURQUOISE--hioo (general term); hioothra (the small stones used for rings, etc.); dunhioo (the large stone worn on the front centre of the "peyrak" (see "Head dress"); hioo (the ordinary Stones on the "peyrak"). There are separate names to describe the exact kind of stone, thus the "hioopuk" is the best, it is free from flaws and with very little green in it; the "thrukmar" is the next best, and "thrukkar" is the next [163] best. These three classes comprise all the good stones. In-
[439] ferior kinds are known as "pot-hioo" and "rgiáhioo." Turquoises of the last two classes come to Ladák from Lhása or China; they are full of flaws and generally very green. The best turquoises come up from India. Ladákis object to flaws, but they like a little green, as they consider it a sort of guarantee that the turquoise has not been manufactured.

763 ULCER--hngiánbur or shooa (general). Ladákis think that fish living
776 in or near a spring are really fairies; they call them "hlángia or "hloongia" or "tungngia," according to their species. It is supposed that if a person eats, or troubled with these fish, he will be troubled with ulcers, which will not heal till the injured fish recovers its health. Such ulcers are called "hlooskion."

783 UNCTION--thrus táng (or sol) ches. This is the word used to express the Lámáistic ceremony of pouring holy water, from a pungpa over the head of a person, to cleanse him from his sins. Afte pouring a little water on the head, the worshipper receives a little water in the palm of his hand; he drinks a little, and then puts the rest of it to his eyes.

311 UNCULTIVATED--stong (waste land); tha (land which is only temporarily uncultivated).

556 /165/ URN--samáwár. The Russian combination tea-pot and urn.
415 A cylinder for holding charcoal, passes through the centre, and the tea and water are put in and boiled by means of this charcoal. These urns are much used by the well-to-do people of Ladák, especially when on a journey.

426 USURER--phar-zákhan. The Indian and Kashmiri traders of Leh do
792 not do much in the way of money-lending. The people seldom borrow anything but grain, and this they usually borrow from the monasteries. The Indian bazar rates of interest prevail in Ladák. For money, one anna per rupee per mensem is the usual charge, and for grain "sowái" is paid, that is to say, for every four parts of grain borrowed, five must be repaid at the time of the next harvest.

562 /166/ VEIL TO--yola kap ches (general); rdongyol kap ches (the
292 face). Tibetan ladies do not ordinarily wear veils, except in the case of the ex-Raja's wife, who is supposed, when she appears in public, to wear a veil, called "SHokSHok," which is made of silver wire and studded with pearls and turquoises.

57[illegible] VIRTUE--geywa. The ten chief virtues, as defined by the Buddhist scriptures, are the abstaining from (1) killing, (2) stealing, (3) fornication, (4) lying, (5) abuse, (6) idle talking; (7) calumniating, (8) avarice, (9) mischief, (10) heterodoxy.

574 VISIT TO--jal la chha ches (when the inferior goes to visit the
554 superior); jal la yong chuk ches (to receive the visit of an
195 inferior); thuga chha ches or thuk ches (when the visit is between equals); thuga yong chuk ches (to receive the visit of an equal).

VISIT--jalches (of an inferior to a superior); thukches (between equals).

VISITOR--jalkhan (of inferior rank); thukkhan (equal in rank to the person visited).

862 /168/ WEAN TO--peebee chat ches. Ladákis don't wean their children till they are two, or even three, years old.

564 WEAVER--thakkhan. There is no "weaver caste" in Ladák.

286 /169/ WIDOW--mórangmo. But see "Marriage," "Divorce," and
589 "Remarriage."
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WT 589 601 WIDOWER--dazan or phórang.

WT 601 [170]WIFE--áney or zhidmát or toks or troks. But see also "Husband" and "Remarriage."

WT 584 WOO TO--Ladákis don't "woo," as their parents settle their marriages for them.

WT 565 772 [171]YEW BARK--sangldan-i pakspa. The poor Ladákis use it as tea. They slightly roast it, powder it, boil it up with water, and then add soda and ghee.

WT 648 431 [172]ZIAFAT--phoks. This is the term for the presents of sheep, ghee, etc., which, in accordance with the custom of the Kashmir State, used to be made to the British Joint Commissioner in Ladák, each year, on his return from India to Leh. This practice has been discontinued since 1887.

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[174] ORIGIN OF THE LAPCHAK MISSION, etc.

WT 175 648 721 I am indebted to Dr. Marx, of the Moravion Mission, for a translation of a portion of the History of Ladák, written by Bering Wáng Chung, which enables me to give the following explanation, regarding the origin of the Lapchak and Chhaba Missions, of the so-called "Minsar Jágeer" of the Maharajah of Kashmir, and the refusal of the Lhása authorities to allow foreigners, other than natives of Ladák, to enter Lhása Territory viá Ladák.

T 175 648 721 About 180 years ago, when Lha-chhen-lde-leks-rnam-rgiál was king of Ladák, a mixed force of Mongols (the Tibetan word for Mongol is Sokpo) and Lhása men invaded and conquered Ladák. For three years they held possession of the country, but then "the Náwáb of Kashmir" sent up a force to aid the Ladákis, and the invaders were defeated, and compelled to retreat to Táshis-gang (about 8 miles east of Demjok), where they entrenched themslves, [sic] and arranged for a treaty of peace in the following manner.

T 175 778 648 WT 175 778 648 The Drukpa (red sect) Omniscient Láma, named Mee-pham-wáng-po, who in his former incarnations had always been the patron Láma of the kings of Ladák, from generation to generation, was sent from Lhása to Táshis-gang, to arrange the conditions of a treaty of peace--for the Ladák king could never refuse to abide by the decision of the Omniscient one.

Tibet AJ1

WT 175 778 648 T 175 778 648

It was agreed as follows:--

(1) The boundaries fixed, in the beginning, when king Skyid-lda ngeema-gon gave a kingdom to each of his three sons, shall still be maintained.

(2) Only Ladákis shall be permitted to enter into the Ngárees-khor-sum wool trade (i.e., to cross the Eastern frontier of Ladák, for the purpose of purchasing wool in the Gárdok, Poorang, and Googey Districts).

(3) No person from Ladák, except the royal trader of the Ladák Court, shall be permitted to enter Rudok.

(4) A royal trader shall be sent by the Deywa Zhung (i.e., the Grand Láma of Lhása), from Lhása to Ladák, once a year, with 200 horse-loads of tea-- (this is the "Chhaba," vide page 20).

(5) A "Lo-chhak" (vide page 85) shall be sent every third year from Leh to Lhá[illegible]ith presents. As regards the quality and value of pres[illegible]s brought for all ordinary Lámás, the matter is of no consequence, but to the Lábrang Chhakdzot (i.e., the Treasurer of the Grand Láma of of Lhása) shall be given the following articles, viz

(a) Gold dust--the weight of 1 zho 10 times i.e. about Rs. 80 to Rs. 100 worth.

(b) Saffron--the weight of 1 srang (or thoorsrang) 10 times, i.e., about Rs. 60 worth.

(c) Yarkhand cotton cloths--6 pieces.

(d) Thin cotton cloth--1 piece.

The members of the Lapchak Mission shall be provided with provisions, free of cost, during their stay at Lhása, and for the journey they shall be similarly provided with 200 baggage animals, 25 riding ponies, and 10 servants. For the uninhabited portion of the journey, tents will be supplied for the use of the Mission.

(6) The country of Ngárees-khor-sum (viz., Gárdok, Poorang and Googey) shall be given to the Omniscient Drukpa Láma, Mee-pham-wáng-po, and in lieu thereof the Deywa Zhung will give to the Ladák king three other districts (I don't understood [sic] this, perhaps this part of the treaty is genuine, but has never been given effect to) in Great Tibet.

[175] (7) The revenue of the Ngárees-khor-sum shall be set aside for the purpose of defraying the cost of sacrificial lamps, and of religious ceremonies to be performed at Lhasa.

WT 175 178 648 T 175 178 648

(8) But the king of Ladák reserves to himself the village (or district ?) of Monthser (i.e., Minsar) in Ngárees-khor-sum, that he may be independent there; and he sets aside its revenue for the purpose of meeting the expense involved in keeping up the sacrificial lights at Káng-ree (i.e., Kailás), and the Holy Lakes of Mánásarwar and Rakas Tál.

WT 631 478

With reference to the first clause of the treaty, it may be explained that, roughly speaking, king Skyed-lda-ngeema-gon gave the following territories to his sons:--

(a) To the eldest son--The countries now known as Ladák and Purig, extending from Hánley on the east to the Zójila Pass on the west, and including Rudok and the Gogpo gold district.

(b) To the secord [sic] son--Googey, Poorang and certain other small districts.

(c) To the third son--Zángskar, Spiti, and certain other small districts.

H.R.

2: Ramsay
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AJ4 West Tibetans AJ4

[For information on artificial creation of "phas-spun" ties see category 116, p. 27]